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BUILDING AMERICA

"Let us rise up and build"

By

ELIAS RACHIE

Member of Minneapolis Bar

Author of "Thor's Gold," "The Seven Rich States,"
and "Seventeen Keys to Freedom"

BUILDING AMERICA COMPANY

METROPOLITAN BANK BUILDING

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TO

*The memory of William Watts Folwell,
Cyrus Northrop, Maria L. Sanford and
William S. Pattee, whose devotion to truth
and noble living built an imperishable
name for the University of Minnesota and
awakened in the author and thousands of
other students a desire to do some worth-
while service for their country, in honor of
their alma mater, this book is respectfully
dedicated.*

Ten Memory Lessons for Americans

I

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the *Lord* sware unto your fathers. And thou shalt remember all the way which the *Lord* thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the *Lord* doth man live.
Deuteronomy 8:1-3.

II

Train up a child in the way he should go; and when he is old, he will not depart from it.
Proverbs 22:6.

III

Where there is no vision, the people perish; but he that keepeth the law, happy is he.
Proverbs 29:18.

IV

Two things have I required of thee; deny me them not before I die; Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; Lest I be full, and deny thee, and say, Who is the *Lord*? or lest I be poor, and steal, and take the name of my God in vain.
Proverbs 30:7-9.

V

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
Matthew 6:33.

VI

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
Matthew 16:25-26.

VII

But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; And whosoever of

you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many
Mark 10:42-45.

VIII

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. The life is more than meat, and the body is more than raiment. Luke 12:15, 23.

IX

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. By this shall all men know that ye are my disciples, if ye have love one to another. John 13:14, 15, 35.

X

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called. 1 Timothy 6:6-12.

“Let us rise up and build”

Nehemiah 2:18

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America Finds Again Her Heart and Her Soul

Introduction

Dear Reader:

The most serious obstacles to progress, prosperity and happiness in our country today are ignorance, greed and unbelief; but there is hope that these may be greatly reduced or well-nigh eliminated.

I believe that never, in the history of the human race, has there been a time with as great possibilities for happiness and for genuine physical, mental and spiritual progress as now. The day has come when we may "have life and have it more abundantly" than ever before. I can see no valid reason for being discouraged. What we need, first of all, is to obtain a clear understanding of present conditions, by making a complete survey of our capabilities and achievements as well as of our shortcomings and our deficiencies.

I believe that we will soon be able to discover the keys to prosperity, progress and happiness for the people of America, and in this book I am suggesting to my fellow-citizens who love their country, who are anxious to promote the general welfare and who earnestly desire to perpetuate our form of government with its free institutions what I believe are the keys to what we are seeking.

We must, to begin with, find our heart and soul as a people, and then do whatever is necessary to make these organs function properly. The home is the heart, and the defunct organization of the local election precinct, or townmeeting, must become the soul of America.

When it has been purified and sanctified, as in our pioneer days, by faith, love and simplicity, the home will again function properly as the heart of our country; and, when our local election precinct receives the breath of life from the town meeting of the early colonies, it will again be the soul of America.

Unless these are our aims, our attempts at reform, reconstruction, a new deal and what not, will be vain, meaningless and useless—nothing but delusions and snares.

Man is by nature self-centered and, more or less, selfish; and it is this very quality that can be depended upon, as soon as he discovers the truth as to his own prosperity and happiness, to enlist him in a far-reaching movement to free every human being, willing to be free, from economic, social and political slavery. I consider this a very opportune time, not only to start such a movement, but to carry it on patiently, courageously, intelligently, and thus successfully.

There are many different forms of government in the world today, and each form has a number of variations, and thus it has been for many centuries; but, judging from recent developments, it would seem that the two outstanding types at present are the American and the Russian. The one is based on a belief in the God of the Bible, and the teachings of Jesus Christ, which pre-eminently recognizes the worth of the individual and the importance of his development and progress, and that the state exists merely for the good of the individual; the other is based on Atheism and Communism, which can never lead man to his highest hopes and aspirations, nor to the highest attainments of which he is capable.

Take away Jehovah, God, from a man's life and his belief in immortality and you have, spiritually speaking, robbed him of his heart and soul.

As soon as America finds her heart and soul, she will lead the world to a higher and nobler civilization than has ever before existed, and all the nations of the earth will eventually follow her in their form of government.

Dictatorships will soon cease and Sovietism will be but an unpleasant memory, proving the futility of considering human beings as mere cogs of a machine, with neither hearts nor souls.

It is our duty as patriotic Americans to do all in our power to perfect, preserve and perpetuate our form of government with its free institutions, based on the "Golden Rule."

My aim in writing this work is to do everything within my power to further this worthy cause; and thus, if possible help to hasten its realization. In doing this, I am but carrying out the wishes of the teachers who left the greatest impressions upon me while I was a student at the University of Minnesota, and to whose memory I have dedicated this book.

No one man has the experience, the education, and the foresight to give in detail what should be done to correct all of our existing economic, social, and political ills; but if we are able to ascertain the basic remedies for them, we shall eventually find the proper solutions through repeated experiments. If we once get on the right road we will from then on gradually approach our destination. An intelligent and independent electorate in a representative democracy or republic can be relied upon to find its way out in any emergency, and that is the reason I am emphasizing the importance of bringing about in our country an intelligent and independent electorate and I am pointing out as definitely and forcibly as I possibly can how it can be done.

If we are able to develop for ourselves a superior social, economic and political system, the entire world will eventually benefit by it. If we can make our republican form of government, with its free institutions, a real success, we need not worry about making the rest of the world safe for it—we need not then fight for it; because the people of the other countries of the world will demand it for themselves and do their own fighting for it, if need be.

I believe that in nearly every local election precinct in America there are at least ten men and women who are somewhat informed about questions of government and who are also sincere believers in our form of government and in our institutions. If these people could be presented with a sensible plan for co-operation, and if they then would form a nucleus in each precinct in a nation-wide movement for an intelligent, independent, and fearless electorate, I feel confident that our common objectives could be attained.

Imagine what ten minute-men and minute-women, together with a president and a secretary, in every local election precinct in America could accomplish, in a determined warfare against crime and political corruption!

We would thus have the real power of the government in the hands of the people, ready at all times to act in an orderly, deliberate and effective manner, for their protection and for their welfare; and we could then truly say that we would have a government of, by and for the people that could by eternal vigilance be perfected, maintained and perpetuated.

You say this would take too much work. Name anything worth while that does not take considerable sacrifice. There is no easy or royal road to self-government; but it will take less sacrifice than to become slaves to some dictator or to some soviet council. America has been worth dying for, and she is certainly worth living for.

You may be looking for something that gives momentary thrills and you may consider civic matters dry and uninteresting, but listen, my friend, here is something that will keep your interest and at the same time prove worth while.

Here is the surest and best chance for real adventure and lasting enthusiasm, as well as stirring thrills to every youth and adult in America. You may become a builder as well as soldier in a determined and winning warfare against ignorance and greed, against crime and political corruption that our country may live, prosper and progress in such a way that each of her citizens, irrespective of his station in life, may have ample opportunities to grow in his struggle

to attain his soul's highest hopes and aspirations, unimpeded by vice, crime, disease and poverty.

From past experience we know that it is futile to rely on office-holders and candidates for office to bring about sane reforms. The great mass of the people, as ordinary citizens, must do the job themselves, if it ever is to be done. When the rank and file of the voters prove by their intense study, their organization and their actions that they have determined to restore and perpetuate popular government and bring about equality of opportunity to every citizen, as far as it is humanly possible, our office-holders and politicians will soon become the mouth-pieces of such a movement, which will give it ample publicity; because politicians generally are one hundred per cent for what they believe will become popular, whether it is good, bad or indifferent.

The mere exposure of wrongs and rotten conditions in high finance, banking and industry will not give us good government. Unless we, in addition, do something practical and constructive to prevent their recurrence, the devil of greed will return to us again, and our economic, social and political conditions will be worse than they ever were before.

The United States Flag Association has recently done a great service by giving wide publicity to the terrific growth of crime in America during the past forty years. It should awaken serious thought about the future of our country. Without venturing an analysis of its causes or giving any suggestion of adequate remedies, its mere publicity will necessarily fail to afford any relief.

The National Educational Association has repeatedly called our attention to the great progress that has been made in secular education during the same period, and long arrays of statistics are given to verify its claims.

Newspapers, magazines and trade journals give us daily proof of the great forward strides that have been made in mechanical inventions, chemical discoveries and in financial and industrial developments.

All this marvelous and unparalleled progress and development have been going on, while crime and corruption have more than doubled and tripled.

If any remedy is ever proposed it is law enforcement, and periodically certain newspapers, political leaders and organizations inaugurate great movements in the interest of law enforcement without any appreciable results; for how can laws be enforced which are not believed in or complied with by a majority of the people?

What can be the matter? I believe that we have not dared to tell the truth, for fear of being called old-fashioned. I believe that we have not dared to name the real cause for fear of being called fanatics or mere preachers.

With absolute frankness, faith and confidence I hereby submit to you, my fellow-citizens, my analysis, plan and program of action. You will find that I especially emphasize the importance of the home and the town meeting and our need of a spiritual awakening.

The pagan ethics of our present so-called Christian civilization must be supplanted by the true Christian ethics, and that can never be accomplished without a genuine spiritual awakening of the great mass of the people, through a clear understanding of the eternal truths revealed to us in the Bible, especially in the teachings of Christ, the Son of Man and the Son of God. Aimless gropings and longings for the truth will never get us anywhere. We must diligently seek the truth where it can be found—and the truth only can make us free.

I hope that every reader of this book will do his or her part to bring about the results that practically all of us desire or hope for, and which we have for years patiently yearned and prayed for, without any tangible signs of fulfillment. Singly, we can never succeed in such a big task; but, through active co-operation as herein suggested, we can, must and will succeed.

You have here an opportunity to enlist in the greatest campaign for human happiness that America has ever experienced since the inauguration of George Washington, as President of the United States, in 1789.

Trusting that you will read and study my message in the same spirit in which it is written, I am

Sincerely yours,

ELIAS RACHIE.

Minneapolis, Minnesota
January 7, 1936

I. A Nation Built on a Rock

THE founders of our government did not build in vanity, like the people who built Babel whose work ended in confusion and destruction; but they "did justly, loved mercy and walked humbly with their God," and they knew nothing but the Bible and its God and the teachings of the Carpenter's Son of Nazareth to build on, as on a rock that could withstand forever the storms of dissension, ignorance and greed among them. They built on the rock which the founders of most of the other nations have rejected. The pioneer builders of America were convinced of the truth that "Except the Lord builds the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

America was built on the two commandments on which "hang all the law and the prophets," namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself." Their simple creed included both faith and works. They had before them a high minded ideal and a soul-lifting goal, and through sacrifice and service they were eager and willing to prove their faith. Thus the early builders grew, prospered and were happy even amid numerous disappointments, failures, and bitter struggles; for they fully realized that "man shall not live by bread alone." Their work lives after them. They built better than they knew. They laid the foundation of the greatest nation in history, because they built it on a rock. If we will but revert to their fundamental creed and to their soul-inspiring ideal, still greater things are in store for America and her people.

The pioneer builders have correctly charted our course as a people and as a nation. It is for us to carry aloft the torch of their ideal of the true Christian civilization, which will eventually enlighten the entire world, and will gradually emancipate the human race from the withering and destructive consequences of greed, ignorance and unbelief. The more we learn to understand the fundamental truths about the purposes of civil government and the duties and rights of citizenship, the more we will desire to co-operate with our fellow citizens in carrying out the motto of this book, "Let us rise up and build."

The colonists had learned much from experience. Many of them had suffered for conscience' sake, and as a consequence had fled to America where they hoped to find a haven where they could worship

God according to the dictates of their own conscience. We find them of various sects, establishing as many different colonies: the pilgrims, known later as Congregationalists, in Massachusetts; Baptists in Rhode Island; Quakers in Pennsylvania; Lutherans in Delaware and New York; Catholics in Maryland; and a sprinkling of Methodists in various colonies. The members of the established church of England were distinctly in the minority, so that when a movement was on to make the Protestant Episcopal Church the established church also in America, there developed throughout the colonies a sane religious revival which was perhaps more responsible for the success of the War for Independence and the establishment of the American Republic than any other one factor.

History gives us ample proof of the fact that a people or a nation can not take any momentous forward step without a spiritual awakening.

The colonists in each of these various groups were believers in the Bible and its God, but they belonged to different sects and demanded religious freedom as to sects.

Aside from religious freedom, they also sought freedom of speech, a free press, and, though vaguely, they hoped and yearned for political and economic freedom.

The establishment of religious freedom in America was not brought about by atheists or agnostics, but by God-fearing men and women who believed in God and in the immortality of the human soul, and who were disciples of the Gospel of Christ, as portrayed in the parables of the Good Samaritan and the Prodigal Son, the narrative of the Woman of Samaria and as summed up in the Golden Rule, "Do unto others as you would have others do unto you."

Religious freedom stands for tolerance in religious worship, and none can be better prepared to assume such an attitude than the true followers of the Carpenter's Son from Nazareth. The atheist, and even the agnostic, would naturally prefer to have religious worship forbidden or entirely prohibited. He would naturally be hostile to religions of all kinds, and especially to the Christian religion, as sovietism in Russia is today.

It is in accordance with historical facts to say that it was the colonists who originally came from England who were mainly responsible for the establishment of religious freedom in America.

These English people had been under Christian influences from the time that Augustine had gone to England to preach.

In his remarkable "History of the English People," John Richard Green says, "The civilization, art, letters, which had fled before the sword of the English conquerors, returned with the Christian faith." King Æthelberht yielded to the preaching of Augustine. It was in the year 597 that the Christian missionaries landed in England, and but a few years after the battle of Chester, in the year 607, that the Christian religion became prevalent. At that battle "Æthelfrith watched the wild gestures of the monks as they stood apart from the host with arms outstretched in prayer, and bade his men slay them in the coming fight." "Bear they arms or no," said the king, "They war against us when they cry against us to their God," and in the surprise and rout which followed the monks were the first to fall.

Britain, as a single political body, ceased to exist, but her conquerors, the Angles, Saxons and Jutes, who had come from the continent and who became the new powerful race in history known as the English people, gradually forsook their faith in Woden and Thunder, also known as Odin and Thor among some of the Teutonic people.

It was really under King Eadwine, shortly after the year 617, that the Christian faith became permanently established in England. Historian Green narrates that, "With him began the English proverb so often applied to after kings: 'A woman with her babe might walk scatheless from sea to sea in Eadwine's day!' Peaceful communication revived along the deserted highways; the springs by the roadside were marked with stakes, and a cup of brass set beside each for the traveller's refreshment."

The same historian further narrates: "The wise men of Northumbria gathered to deliberate on the new faith of the king. To finer minds its (Christ's teachings) charm lay then as now in the light it threw on the darkness which encompassed men's lives, the darkness of the future as of the past. 'So seems the life of man, O King,' burst forth an aged Ealdorman, 'as a sparrow's flight through the hall when a man is sitting at meat in winter-tide with the warm fire lighted on the hearth but the chill rain-storm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying from the other vanishes into the wintry darkness whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it, we know not. If this new teaching tell us certainly of these let us follow it.' Coarser argument told on the crowd. 'None of your people, Eadwine, have

worshipped the gods more busily than I,' said Coifi the priest, 'yet there are many more favored and more fortunate. Were these gods good for anything they would help their worshippers.' Then leaping on horseback, he hurled his spear into the sacred temple of Godmanham, and with the rest of the Witan embraced the religion of the king."

Centuries passed by. The English people fought in many wars, both as defenders and aggressors. Bitter civil wars were also engaged in from time to time, and many of these were fought in the name of the Prince of Peace, but absolutely contrary to His teachings. During these religious strifes, intolerance was seemingly a Christian virtue, but falsely so.

It is unnecessary to trace the events that led up to the establishment of religious freedom, which now is more or less prevalent in all of the so-called Christian countries; because many well known English and American histories cover fairly well this phase of the subject, as it is generally understood. However, to ascertain the true meaning of religious freedom, as understood by the founders of our government, is quite another matter, which we will endeavor to make clear before we finish our study of this subject.

The establishment of religious freedom in this country did not mean that we as a people forsook God and repudiated the Bible that has given us the Ten Commandments and the Golden Rule, upon which foundations we have built our governmental structures, our laws and our institutions, charitable, corrective and educational.

The very people most responsible for religious liberty in America continued the practice of having the Bible read in the public schools for over a century after the Federal Constitution and its first ten Amendments were adopted. Most of the school readers contained several passages from the Bible. The Fourth Reader of the D. Appleton & Company's series of readers, copyrighted in 1878 and edited mainly by William T. Harris, for many years U. S. Commissioner of Education, contained substantially all of chapters five and six of the Gospel according to St. Matthew, which covers the greater part of the Sermon on the Mount.

The various denominations and sects calling themselves Christians have begun to realize that they agree on the essentials of religion that have the most to do with good government and good citizenship, as they all believe in God, the immortality of the human soul and in

Christ's teachings, as summed up in the Golden Rule, "do unto others as you would have others do unto you."

The governments in all Christian countries, whether they have a state church or not, recognize God as the Supreme Ruler of the world as well as of the entire universe, and consider it highly desirable to have its people live as near as possible in harmony with Christ's teachings. This is especially true in all English speaking countries. At the conference of all the British dominions, recently held in Ottawa, Canada, all the members of the conference united in fervent supplication for God's blessings on all their people. Stanley Baldwin was among those present representing the British government.

There is now less bitterness and jealousy among the various denominations than ever before. In fact, there has of late developed a strong disposition among the people of all Christian churches to co-operate in any sincere movement for the good of the local community, the state and the nation.

Throughout the Revolutionary War, the colonists, including their leading statesmen, asked divine guidance in their struggles for independence, which was reasonable and proper, because the American form of government, together with its free institutions, is but an outgrowth of Christ's teachings. Without the Sermon on the Mount, there would never have been established an American Republic, with its manifold blessings to the human race, and there would never have been any occasion for the erection of the Statue of Liberty at the entrance to the harbor of New York.

In order that the statements herein may not seem to some readers to be exaggerations, we will quote one of the founders of our government, who was neither a church member nor known to be especially religious. We will quote the greatest of all American thinkers, Benjamin Franklin. It is the short speech delivered by him before the Constitutional Convention on Thursday, June 28, 1787, as it is reported in James Madison's notes on the convention, and the speech is also referred to by other members of the convention whose notes are still preserved.

After addressing President Washington, who presided at the Convention, Franklin said:

"The small progress we have made after four or five weeks close attendance and continual reasonings with each other—our different sentiments on almost every question, several of the last producing as many noes as ayes, is methinks a melancholy proof of the imper-

fection of the Human Understanding. We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of Government, and examined the different forms of those Republics which having been formed with the seeds of their own dissolution now no longer exist. And we have viewed Modern States all round Europe, but find none of their constitutions suitable to our circumstances.

"In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger we had daily prayer in this room for the divine protection,—our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending providence in our favor. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that Powerful Friend? or do we imagine that we no longer need His assistance? I have lived, Sir, a long time, and the longer I live the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sir, in the sacred writings, that 'except the Lord build the House they labour in vain who build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better, than the Builders of Babel! We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human wisdom and leave it to chance, war and conquest.

"I therefore beg leave to move—that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

Other leaders among the colonists and the founders of our govern-

ment frequently gave expression to similar views as to the need of Divine guidance in public affairs. Their speeches gave positive proof of their familiarity with the richness and beauty of the literature of the Bible, as well as its religious teachings.

In 1783, after Washington had resigned from his command of the army of the Revolution that had brought the War to a successful conclusion, he said to Congress:

"The successful termination of the war has verified the most sanguine expectations; and my gratitude for the interposition of Providence, and the assistance I have received from my countrymen, increases with every review of the momentous contest.

"I consider it as an indispensable duty to close this last solemn act of my official life, by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to his holy keeping."

President George Washington in his famous Farewell Address said in regard to religion:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

"It is substantially true that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?"

In the ordinance of July 13, 1788, for the government of the territory of the United States northwest of the Ohio River, Congress declared:

"Religion, morality and knowledge being necessary to good government and the happiness of mankind, school and the means of education shall forever be encouraged."

To give evidence to the world of our belief in God, we have caused to be stamped on our coins, "In God We Trust."

Man is by nature a religious being. If he does not have the God of Abraham, Isaac and Jacob to worship, he will, nevertheless, find something to worship, be it a graven image, a saint or a golden calf. Some may contend that religious worship even of an entire people may be done away with, and the illustration given would naturally be Russia under sovietism. Upon close investigation it may be discovered, however, that the Soviets are not destitute of all religious worship. To many of them Lenin is a god.

The fight in Russia as to religion is mainly a fight against the Christian religion, not against all religions, and when we consider what was done for centuries in Russia, under the Czars, in the name of Christianity as represented by the then prevailing church, we may not wonder so much at the reaction that set in as soon as the old order of things was overthrown. A close study of history will teach us that the Christian religion is not dead even in Russia, and it is likely that in its new form it will be a purer religion than the one that has for years, in that country, been disintegrating and by now is nearly exterminated in its outward manifestations.

The Christian religion has so far never been given a fair chance to prove that a people governed by its principles can be both prosperous and happy. The trouble has generally been that this religion has from time to time been used as a pretext for more power and more greed. Even in America the Christian church has often helped not only to create special privilege but to protect it and make property rights of more importance than human rights; but whenever that is done the church is the loser and the building of the kingdom of God in the hearts of men is thereby retarded.

Even licentious people will develop some kind of mysterious practices and rituals that they call religion. Probably, no people ever lived that were more degraded and licentious than those of Babylon, but it is quite likely that they developed more cults and religious practices than those of any other city or country that ever existed, and these cults were as a rule both degrading and destructive to its members, and they have been a curse to all of humanity down through the centuries.

It is likewise probable that, if America should forsake the God and the Christian religion under which it was founded, it would not take very many generations before it would go the way of Egypt, Babylon, Greece and Rome, because all the religions that lack the spirit of love, which is the mainspring of the true Christian religion, contain within themselves the seeds of their own destruction, of which the histories of the various nations of the world give ample proof.

The Old Testament is a safe guide to the people of all nations. The history of the Israelites reveals that the people are prosperous when the commandments of God are obeyed, especially by their rulers; but, whenever they disobey, just punishments are sure to follow in one form or another. The difference between the Jews and the other people of antiquity of whom we know is that there was always a remnant among the descendants of Abraham which was true to the commandments of their God and thus served as a nucleus or a seed for later growth and development, while the people who worshipped graven images and other idols were unable to carry with them down through the ages any religious teachings that were uplifting and beneficial either to the individual, to the nation or to the world.

America, the last stand of civilization's march around the earth from East to West, cannot afford to forsake God and His Christ. It is up to us to carry Christianity's and thus civilization's torch to the highest level possible until the entire world has been so changed that the "Fatherhood of God and the Brotherhood of man" may become a reality.

The founders of our government, those who fought and bled, in order to establish religious liberty, as well as freedom of speech and freedom of assembly, including those who by foresight and perseverance made possible compulsory education and the establishment of state universities, never dreamed that we would go so far astray as to prohibit the reading of the Bible in our public schools. In our zeal for religious freedom we have lost sight of its true meaning.

Should we be ashamed to profess our need of the spiritual guidance and the inspiration of the Bible that have made possible our form of government and our institutions?

We do not ask for, nor do we want or need, a state church; but we do need to have our boys and girls, our men and women, read the Bible, the Book of books, which has been the chief inspiration of all of our great statesmen, orators, writers and artists, as well as

of the rank and file of our citizenry. Our laws are founded on the Ten Commandments and our institutions are founded on the Golden Rule; but how can they be maintained for any great length of time without an intimate knowledge by all of our citizens of their history, their source and their interpretation?

We recognize God and Christ's teachings in our Declaration of Independence, our State Constitutions in our Courts of Justice, and in our laws. We open our political conventions, our legislative and congressional assemblies by prayer for Divine guidance and a profession of adherence to the Gospel of Christ. We do the same at our baccalaureate services and commencement exercises at our high schools, and state universities and on various occasions at all other public institutions.

Furthermore, to prove our country's definite allegiance to our God and our Bible, our presidents, from George Washington to Franklin D. Roosevelt, have taken their oath of office with one hand on an open Bible. Our present president did so with his hand on the thirteenth chapter of St. Paul's First Epistle to the Corinthians, of whose thirteen verses the first two read as follows:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

And the last two:

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

In harmony with the word and spirit of the inaugural addresses of previous presidents, he makes several allusions to the Bible, among them: "Where there is no vision, the people perish." "The money changers have fled from their high seats in the temple of our civilization. We may now restore that temple to the ancient truths"; and "These dark days will be worth all they cost us if they teach us that our true destiny is not to be ministered unto but to minister to ourselves and to our fellowmen."

And, in his closing sentences, he re-affirms the faith of the founders of our country, in the following paragraph:

"In this dedication of a nation, we humbly ask the blessing of God

May He protect each and every one of us. May He guide me in the days to come."

In these trying times, when wise words and cunning devices of men utterly fail, what else could have given us adequate faith in the leadership of President Franklin Delano Roosevelt than his wisdom in choosing to seek our Bible and our God for his constant guidance and help?

We make the same professions at various exercises that we hold on our public holidays. We sing devoutly in the last stanzas of our national hymns:

"Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

and

"Oh, thus be it ever when freemen shall stand
Between their loved homes and the war's desolation;
Blest with vict'ry and peace, may the heav'n-rescued land
Praise the pow'r that hath made and preserved us a nation!
Then conquer we must, when our cause it is just;
And this be our motto: 'In God is our trust.'"

At our funerals, and at all other occasions of great sorrow and distress, irrespective of church affiliations, or absence of such, the same God is prayed to and praised, and all join in singing, "Abide with Me, Fast Falls the Eventide," "Lead Kindly Light," "Rock of Ages Cleft for Me," "Nearer My God to Thee," "How Firm a Foundation," "Jesus Lover of My Soul," "Come Ye Disconsolate," "All Hail the Power of Jesus' Name," "Come Thou Almighty King," "Praise God from Whom All Blessings Flow," and others of the same tenor.

Has there been any public demand that such practices be stopped? The reader can answer the question from his own experience. Many of the non-church members at such services seem to be just as much inspired by the professions of the Christian faith as the most devout church members, and they invariably return to their homes and to their place of work with thanksgiving in their hearts to Almighty God that they are fortunate enough to live in a Christian country and enjoy the many blessings of life, liberty and the pursuit of happiness

that are impossible in a country without God and His Christ and without the inspiration of His Holy Spirit. Surely, "God—breathed into his (man's) nostrils the breath of life; and man became a living soul." Shall such a creature be satisfied to be as the beasts of the field, eat and drink, without any thought of a hereafter—man, made in the image of God and given dominion over everything in the world as stewards and co-workers, with love to God and to each other?

Shall we deprive over one-half of our children and youth of our greatest fountain of wisdom, the Bible? Would we have had a classic like the Gettysburg Speech of Abraham Lincoln unless he had been a student of the Bible? Would Daniel Webster have been able to give us his powerful speeches without an intimate knowledge of the Bible? Would William Shakespeare have been able to produce his immortal plays without having absorbed great wisdom and keen knowledge of human nature from the same source?

Can a person be well informed in history, literature, law, civics, philosophy, psychology and ethics without having read and carefully studied Genesis, Exodus, Leviticus, Deuteronomy, Joshua, Samuel, Job, the Psalms, the Proverbs, Nehemiah and Isaiah and have memorized much of the New Testament?

The time is at hand when we as a people must turn back to a more intimate study of the Bible, and conditions are ripe for it. The present generation knows from experience that riches may take wings and fly away, but that beauty, goodness and truth abideth forever—and that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The desire for money and other wealth has always been antagonistic to high religious attainments, and the possession of much wealth has frequently had a detrimental influence on a person's religious life. Furthermore, there has scarcely been a time in the history of any nation but that riches have had a disproportionate influence in every line of endeavor. It is not merely of late years that people have become money mad, nor has it been confined to America. Men commit treason for money, all crimes conceivable are resorted to in order to obtain it, and they sometimes commit suicide for the loss of it.

If wealth consisted only in property it is possible that there would not have been so much abuse in connection with riches, but due to the fact that money is now used as property instead of merely as a medium of exchange, the temptation to amass it and control it has become so much greater. Since the close of the Civil War the amassing of

wealth has been the main object to be attained. Before that time there were other things that attracted the attention of the youth who had ambition and wanted to get somewhere in life, but the change seems to have taken place at a time when a great many mechanical inventions were perfected, which made the amassing of wealth easier as well as more attractive.

It did not take long before a change was noticed even in our colleges and universities. It became no longer the important thing to become educated in literature, science and in the arts for the mere sake of love of knowledge, but the chief thing in education became the learning of ways and means to make more money. There has been no let-up in this strife until the culmination of the big financial boom in October, 1929. The depression that followed has had far-reaching results. It has brought out forcibly that all can not become millionaires. If some are to become extremely wealthy, it has to be at the expense of the great mass of the people who have to live by the sweat of their brows.

The American nation was established by people, or by groups of various peoples, who were strongly spiritual. They were people who wished not merely economic freedom but spiritual freedom; that they fought for religious liberty and obtained it, is proof that they were highly religious and spiritual. In their endeavor to perpetuate the various principles that they had fought for and finally obtained they went to extremes. Education was made compulsory, but education was to deal only with secular subjects; and, as this was carried on from the common school through the high school and into the colleges and universities, there developed a materialism that was anything but spiritual, so that the various ends or aims that the colonists had worked for were defeated. Nothing connected with religion could be taught in the schools; not even the reading of the Bible was to be tolerated, but there was no prohibition put on undermining religion, which itself is anything but religious liberty, and that is the condition we are finding in our higher schools of learning in America today. Such being the case, how can this government, founded by a spiritual people, with its institutions spiritual, be perpetuated unless there is a spiritual awakening?

Although less than one-half of the families of our country belong to any certain church, it is safe to say that in ninety-five per cent of the families up to the present generation the children have been brought up to the idea of a belief in God and in the immortality of

the human soul. In fact, there has been very little question but that this belief was taken for granted among the young men and women attending high schools, colleges and universities until they came in contact with teachings in the school room that had no special connection with the subjects taught. It is well known that during the past thirty years or more a great many of the learned instructors and professors have found it necessary to volunteer their opinions on religious questions in order to prove their scholarly attainments, although none of them have been able to give any proofs for the assertions they have been making concerning the religious beliefs of the parents of the children that they were entrusted to teach.

There can be no doubt but that the safest rule to follow in gaining knowledge is to seek for truth, no matter whether it will tend to confirm or shatter past ideas and beliefs. However, it becomes a different proposition to ridicule and belittle religious beliefs that have no special connection with scientific knowledge. No man of intelligence, in science or otherwise, would contend that he can prove that there is no God or that the soul of man is not immortal. Why then should it be any mark of scholastic distinction to ridicule anything that you cannot prove is false, especially in view of the fact that without the beliefs referred to there would have been no American republic, no public schools and no universities, where the sons and daughters of the poor as well as those of the rich, may have an opportunity to obtain higher education? No one can very well dispute the fact that a people who have a strong belief in God and in the immortality of the human soul are more righteous, upright, and progressive than a people without such beliefs.

The chief trouble with the world today is lack of men and women of faith and vision and belief in the truth that right will eventually win, and that belief is generally very weak unless it is supported by faith in a Supreme Being and that man is destined for something greater than the mere temporal existence which he shares with the lower animals.

It is easy enough to prate about religion being man-made and make subtle reference to pagan philosophy—"and that inverted bowl they call the sky, whereunder crawling coop'd we live and die, lift not your hands to it for help—for it as impotently moves as you and I."

Without strong spiritual faith there can be no leadership, and without leadership there can be no progress, and without progress

there must inevitably follow retreats. We bitterly need today in America a spiritual awakening. Following such an awakening we could each do our part in perpetuating what we have attained and reach out for new achievements. It would then be comparatively easy for every citizen to have all his needs as to food, clothing and shelter satisfied and have plenty of opportunity for intellectual and spiritual development. There is no doubt that everything on earth, in the air and in the sea, was placed at the disposal of man and it is but for him to make use of the material furnished him to develop an ever progressive civilization.

The situation until recently at our colleges and universities was about as follows: Many instructors and professors would speak glowingly in their talks and lectures before the students about the wonderful achievements of the great financiers and captains of industry, and you could not blame them, because many of them looked forward to the time when they could no longer teach and they might obtain a pension from some institution that had made its hundreds of millions of dollars from special privilege and out of unprotected labor, and to sanctify their greed they established endowments for the pensioning of retired teachers. In the next lecture room the students were told about the wonders of science and that everything can be explained in a scientific way and through science, indicating that any belief that cannot be proved by science is mere superstition. What has been developed? The young men and young women, when they came to the college or university, had some plan; they had faith in something and they had an urge to prepare themselves for something that would make them more useful citizens. All these ideas have changed. They have been robbed of their ambition, their enthusiasm and their faith, and as they are graduated they go out into a cold world that does not know them; that has no special place for them. With such a method of training, although we spend two and a quarter billion dollars a year on education, can we expect leadership?

It is little wonder that many great leaders in the business world consider a college or university education a handicap to a young man going into business, and it will, in fact, continue to be a handicap until America has a spiritual awakening that will extend into all of our institutions, including our colleges and universities, and the chief aim then will not be the making of money, but nobler living.

The graduates of our universities of thirty years ago, or more, feel rather sad in visiting their alma maters of today. They miss the

chapel exercises that were among the most pleasant memories of their university days; and they feel sorry that their sons and daughters are deprived of the spiritual uplift that such services were to them. There is where old familiar hymns were sung, like those mother used to sing; and there is where the comforting passages from the Bible were read, like those they had heard father read in their old home; and there is where dear old "prexy" gave his bits of eloquence, wit and wisdom, long to be enjoyed and remembered by the student body.

Who of the graduates of the University of Minnesota, for instance, prior to 1907, does not remember with love and reverence William Watts Folwell, Cyrus Northrop, Maria L. Sanford, and William S. Pattee as they sat on the chapel stage, or as they officiated at the chapel exercises in the "Old Main," in the Old Law Building or in the "Old Library"? They were regular attendants there, and were the big four who built the University of Minnesota name to be perpetuated forever. Compared with these leaders, what influence did those professors exert on the student body who cared but little about chapel exercises?

Will chapel exercises be restored at our state universities? Yes, they will, and the Bible will be read and studied at all our public institutions, if the American Republic, with its free institutions, is to be preserved.

Religious liberty does not mean to keep God and the Bible out of our public institutions; but it does mean that no denomination or church organization shall be allowed to dominate our government or our state institutions. Every citizen shall be permitted to worship God according to the dictates of his own conscience. However, America is a Christian country and does not, as a country, know any other God than the God of the Bible, which has given us the Ten Commandments and the Golden Rule; and no true follower of the Christ of the Bible will ever persecute anybody in the name of religion, no matter of what religious belief, or lack of belief, he may be.

The United States Constitution, in its original form, has no other provision touching religion than the portion of clause 3 of Article VI which reads as follows: "but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States."

The only other provision in the Constitution, with its Amendments, is the first clause in the First Amendment, which reads:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

It was contended strenuously by many when the original constitution was adopted that there was no need of enacting any portion of the Bill of Rights, which was already a part of the English common law and, therefore, was in full force and effect in this country.

The United States Supreme Court has repeatedly held and reaffirmed the following interpretation of the above stated constitutional restrictions: "The Constitution makes no provision for protecting the citizens of the respective States in their religious liberties; that is left to the State Constitutions and laws. Nor is there any inhibition imposed by the United States Constitution in this respect on the States."

We thus find that we must turn to the several state constitutions to ascertain if there is any prohibition against the reading of the Bible in our schools. There is no Federal law against it.

Of the various state constitutions, that of Minnesota is quite typical, and may thus be used as an illustration. Its Preamble reads: "We, the people of the State of Minnesota, grateful to God for our civil and religious liberty, and desiring to perpetuate its blessings and secure the same to ourselves and our posterity, do ordain and establish this Constitution."

Section 16 of Article One, which deals with Freedom of Conscience and provides that no preference shall be given to any religious establishment or mode of worship, reads as follows: "The enumeration of rights in this constitution shall not be construed to deny or impair others retained by and inherent in the people. The right of every man to worship God according to the dictates of his own conscience shall never be infringed, nor shall any man be compelled to attend, erect or support any place of worship, or to maintain any religious or ecclesiastical ministry, against his consent; nor shall any control of or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishment or mode of worship; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State, nor shall any money be drawn from the treasury for the benefit of any religious societies, or religious or theological seminaries."

The only other reference to religion in the Minnesota State Constitution is given in Section 17 of Article One, which reads: "No

religious test or amount of property shall ever be required as a qualification of any voter at any election in this State; nor shall any person be rendered incompetent to give evidence in any court of law or equity in consequence of his opinion upon the subject of religion."

By statute Minnesota has really only two sections referring to the subject of religion:

Section 3121 has the following restrictive clause, "nor shall anything sectarian be taught therein" (at the university).

Section 4452, entitled Religious Instruction, provides:

"Said board (of control) shall provide at least one hour, on the first day of each week, between 9 o'clock A. M. and 5 o'clock P. M., for religious instruction to inmates of all prisons and reformatories under its control, during which clergymen of good standing in any church or denomination may freely administer and impart religious rites and instruction to those desiring the same. It shall provide a private room where such instruction can be given by clergymen of the denomination desired by the inmate, or, in case of minors, by the parents or guardian, and, in case of sickness, some other day or hour may be designated; but all sectarian practices are prohibited, and no officer or employee of the institution shall attempt to influence the religious belief of any inmate, and none shall be required to attend religious services against his will."

Is it not strange that the inmates of all prisons and reformatories shall be provided with at least one hour of religious instruction a week, while it must not be tolerated in our public schools, although there is no law prohibiting it? However, it is still true that "an ounce of prevention is worth a pound of cure."

The prohibition of anything sectarian to be taught at the state university is perfectly proper. In fact, nothing sectarian should be taught or allowed to be taught at any public institution. To read and study the Bible is by no means sectarian, as that word is used and understood in the constitution and laws of any Christian country.

When it states in the Minnesota Constitution that "we, the people, grateful to God for our civil and religious liberty, and desiring to perpetuate its blessings," it cannot possibly mean that the Bible, which is the one book through which the God referred to in the Constitution speaks, is to be kept out of the public schools of the state that constitute the one institution that must of necessity be relied upon the most "to perpetuate the blessings" therein referred to "and secure the same to ourselves and our posterity." It cannot by any stretch of the imag-

ination be contended that the God referred to in the Constitution is an Unknown God like the one to whom the people of Athens erected a statue.

There cannot be the slightest doubt but that the founders of our government, state and federal, when they referred, in these solemn documents, to the Creator, or to God, had in mind the God of the Bible that Paul preached when he stood in the midst of Mars hill, and said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, *To the Unknown God*. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Education has been made compulsory, because it was found necessary that the entire citizenship of our country be made intelligent, in order to make it fit for self-government. It has become apparent, however, that intelligence is not sufficient by itself to insure good citizenship. Something must be added, and that is character, and character can not be developed except through religion and morality. No wonder then that George Washington contended that religion and morality are indispensable supports of political prosperity.

Is it not possible that it is due to the lack of general religious and moral training of our children and youth that the number of murders and other serious crimes are far greater in America than in any other

of the so-called Christian countries? When we compare the criminal statistics of our country with those of England, Holland, Switzerland, Norway, Sweden and Denmark we must bow our heads in shame. This situation alone should awaken us to the need of Christian training, which is absolutely impossible without making Bible reading a course in our schools.

As the Bible is necessarily the sole and highest authority of the Christian Church, it would not be reasonable, or even logical, for any Christian denomination to oppose its use in any of our schools, and the group of our people who accept the Old Testament but reject the New Testament are not apt to make any strenuous objection to the use of any part of the Bible, because the people that this group must depend on for protection in their struggle for equality are the people who are the chief proponents of the free use of the Bible by everybody.

Religious training should start very early in the life of the child; because its character is generally developed and fixed for life before the age of twelve. Truly does the wise man say, "Train up the child in the way in which he should go: and when he is old, he will not depart from it," and the psalmist suggests the needed instruction, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

We waste altogether too much time in talking to our children about Santa Claus and other substitutes for the real messages we should convey to them when we are attempting to develop in them fundamental truths and character. There are many occasions in our schools for character building, of which use is seldom made.

Would it not be a wonderful thing, for instance, for every school in the United States to have a Christmas celebration every year just before the holiday vacation? This was done in a certain local High School, and, from the appearance of the attentive audience in the big assembly room of the school on that occasion, every boy and girl enjoyed it to the fullest extent; and they were, undoubtedly, glad to know that Christmas, after all, is something more than Santa Claus and sordid commercialism, as learned from the newspapers, the stores, the streets, and from conversations even in so-called Christian homes. Seldom before had anything so touched their hearts as the reading by the principal that afternoon of the passage in St. Luke which gives an account of the birth of Christ in the manger at Bethlehem. Following the reading, "Holy Night," and other Christmas Carols were sung

with such sweetness and tenderness that, if Dickens' Old Scrooge had been present, tears would have trickled down even his pallid cheeks, and he would have wished himself a little child again.

We talk a great deal about character building in connection with the training of our children; but we do very little that is constructive, to bring it about. America cannot afford to neglect any longer to make use of such occasions for effective character building for the benefit of all the children of the community, irrespective of church connections or home conditions.

Our constitutions and laws forbid nothing but sectarianism. Attorney generals and judges of our state courts who interpret them to prohibit such exercises and the reading of the Bible in our public schools do not have a clear understanding of the question of religious freedom, nor do they understand the history of the fights that have been waged in many of the so-called Christian countries for the privilege of worshipping God according to the dictates of their own conscience. These were principally sectarian fights and not fights against the Bible or its God.

That there shall be no established or state church in America does not, in the light of our country's history and practices, mean that the Bible shall be the one book to be singled out and excluded from our schools.

The different denominations differ in their interpretations of many subjects referred to in the Bible but they all agree that the Bible is their chief and indispensable guide in all spiritual matters. It is not contended that dogmatics or exegesis should be taught. Leave that to the theological seminaries of the various denominations. The reading of the Bible will be instructive and educational to its readers without any theological explanations of its texts—just like any other literary work. Shakespeare's works are not interpreted the same way by all critics, but what Shakespeare wrote is with us and speaks for itself, and so does the Bible.

Leave it to the teachers of America. They will do their duty, if but given the opportunity. We have no class of people in our midst more patriotic, sanely progressive, noble and self-sacrificing than our teachers. In co-operation with our fathers and mothers, they are the men and women upon whom we shall have to depend for the perpetuation of our republican form of government with its free institutions, which alone can give any people economic, social, political, and spiritual freedom.

We contend that under our form of government, if properly carried out as intended, man's highest hopes and aspirations may be attained to the fullest extent; but, if a large part of our population are to be deprived of the instruction and the inspiration of the Bible and its God, which made this government possible, it must be apparent to any fair-minded person that it cannot properly function, nor can it be maintained for any great length of time. If we continue much longer along the course as now charted, without the aid of the Bible and its God, there will, undoubtedly, come to pass what Benjamin Franklin feared, as previously quoted, "I also believe that without His concurring aid we shall succeed in this political building no better, than the Builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and byword down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human wisdom and leave it to chance, war and conquest."

It is said that self-preservation is the first law of nature, and this should apply to nations as well as to individuals. When it comes to the question of preserving that which is good, we should not quibble about non-essentials. Why magnify the possibility of bitterness and strife arising among the different denominations from Bible reading in our schools? The time has come when all the Christians of the world must stand together on the side of the Bible and its God, not in a spirit of persecution and hatred against those of other beliefs, but in a spirit of tolerance and Christian love. We contend that our form of government rests on the Bible and its God, including the teachings of Christ as embodied in His gentle command, "Do unto others, as you would have others do unto you." Repudiate or throw all this overboard, and we shall soon have to take in exchange for it, some form of military dictatorship, sovietism, or communism, without God and without hope for the aspirations of the individual soul.

Many critical people are prone to confuse Christ's teachings with the shortcomings and peculiar practices of some temporal church or denomination. This is not fair. No cause or teaching should be condemned for the vagaries and abuses of any of its pretended followers or exponents, whether they are misguided zealots, seekers of personal selfish gains, or out-and-out frauds.

There is also another good reason for Bible reading in our schools. It would be difficult to name any prominent writer, orator, or states-

man among the English speaking people of the world who has not been a close student of the Bible. Make a list of them, if you wish. Among them would be such names as Shakespeare, Milton, Tennyson, Carlyle, Gladstone, Franklin, Washington, Jefferson, Patrick Henry, Longfellow, Bryant, Emerson, Lowell, Holmes, Whittier, Webster, Lincoln, Phillips, Bryan, and Theodore Roosevelt. If for nothing else, they needed the Bible for their vocabulary, their figures of speech and for their intimate knowledge of human nature and fundamental truths.

You will find in one of the latest and most widely used textbooks in Composition for College Students, edited by Joseph W. Thomas, of the University of Minnesota, with the assistance of professors of the state universities of Wisconsin and Illinois, in its 1932 edition, the following statement: "We may consciously increase and enrich our vocabulary by becoming genuinely familiar with books which have long been part and parcel of English and American civilization. Among such books the King James version of the Bible is preeminent, and, after the Bible, Shakespeare. The Sermon on the Mount—to mention a single passage of the New Testament—is a treasure house."

Shall over one-half of the children of America of today be deprived of such a "treasure house," or any of the scores of the other "treasure houses," of the Bible?

Are not the "Ten Commandments" of the Bible the foundation of our laws? Shall our children be deprived of the study of the fundamental principles upon which our laws, our governments and our institutions are built?

It can also be successfully maintained that wherever the Bible is widely read and studied, there the people are intelligent, and vice versa. In fact, the enlightenment of the various nations of the world is practically in proportion to the extent to which the Bible is read by their people. In view of these facts, it is not likely that there can be any considerable group or groups of church people who would want to oppose Bible reading in any of our educational institutions, nor should we expect it to be opposed by any of our citizens who stand for enlightenment and progress and who believe in our form of government.

At this time, it must be apparent to every student of history and civil government that ignorance and greed are the greatest enemies of the individual and the social welfare and happiness of any people; and, so far, we have found no antidotes for them but education,

service and sacrifice, that are all best promoted by Bible study—in fact, experience has proved that they are well-nigh impossible without it.

America is professedly a Christian nation, and in all times of crises she has invariably expressed her dependence upon Almighty God for help and guidance. There has never been an exception. Furthermore, not a year passed by but that thanks are given to this same God for His wonderful mercies to the children of men, which endureth forever. This is done when the observance of a day of Thanksgiving is proclaimed by the President and the governors of the various states. This has become a National harvest festival and ranks as a legal holiday. The government's authority to appoint such a feast has been formally recognized by all Christian denominations, both Catholic and Protestant.

The earliest harvest thanksgiving was observed by the Pilgrim Fathers at Plymouth in 1621, and often repeated during the next 150 years. Congress recommended days of thanksgiving annually during the Revolutionary War, and in 1784 there was proclaimed Special Thanksgiving for the return of peace—as did President Madison in 1815, at the conclusion of our second war with England. After the adoption of the Federal Constitution, Washington appointed such a day in 1789, and in 1795 Thanksgiving was proclaimed for the general benefits and welfare of the nation. Since 1863, the Presidents have always issued such proclamations, naming the last Thursday in November as Thanksgiving Day.

Any one who doubts that this is a Christian country, let him read a few of these proclamations, whether they are proclaimed in times of stress or in times of prosperity.

How can a country with such a history and with such traditions prosper without God?

A people as well as an individual must choose whom to serve. We cannot serve both God and Mammon. Some years ago, we seemingly, decided to serve Mammon, and we all know what it led us into. The entire nation is now keenly suffering from our mistake. Let us come to ourselves again, go back to the place we started from, and build on the foundation that our fathers built.

The God of our fathers speaks to us as a people today as He spoke to the Israelites in the day of old, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed may

live: That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

Let us with Joshua of old, individually and as a people, say in answer to a similar question of choice, "as for me and my house, we will serve the Lord."

Let us have faith in the God of our fathers and their Bible which stand surrounded by impregnable walls upon the Rock of Ages; for this is the foundation upon which we must build our life and character, not only as individuals but as a people.

Is it only at the grave of a comrade, a child, or some other dear one that we believe in immortality? Is it only in a time of distress in our own lives or in the life of our nation when we believe in God and in the promises of the Bible?

In any event, let us not deny our children the faith of our fathers that has so far sustained us and been our only refuge and comfort in times of bereavement, sorrow and trouble.

We are living today in a very critical period of our country, which in many ways is similar to the time when Abraham Lincoln delivered his Gettysburg speech, in which he said, "It is for us, the living, rather, to be dedicatd here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth."

Like the other prophets of our people, among them Washington, Franklin, Jefferson and Theodore Roosevelt, Lincoln believed that a republican form of government could not be maintained, prosper and be perpetuated, except under God's care and guidance, and Lincoln further believed, as he stated in his speech, that this nation could not have a new birth of freedom except under God.

In the light of all these facts, our definite answer to the question before us is, "America can not prosper without God," and we are also

further firmly convinced that no economic or social system can be devised by the mind of man that can succeed without God in it.

It is inconceivable to think of a government by, for and of the people without such a people being influenced by Christ's teachings—which is also in harmony with the narration in the first chapter of Genesis where it states that man is given dominion over everything on earth, in the sea and in the air, but no dominion is spoken of to be exercised by some of the people over the rest.

According to the teachings in the Bible, both of the Old and the New Testament, it is clear that the kind of government looked upon with favor by God is a government in which either God directly rules through a judge representing him or through the rank and file of the people under self-government. You will find in the first book of Samuel an account of the demand made by the Israelites for a king; that God, through Samuel, spoke to them what would result under the rule of a king, that "he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the *Lord* will not hear you in that day."

And we find that the answer of the people was a refusal; and they said, "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

The narrative further informs us: "And Samuel called the people together unto the *Lord* to Mizpeh; and said unto the children of Israel, Thus saith the *Lord* God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you; and ye have this day rejected your God, who himself saved you out of

all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us."

The free institutions of our country could not possibly have been established without the Christian teachings given us in the New Testament, and if the Bible and its God is repudiated, we ourselves will eventually cry out the same as the Israelites: "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." If it is not in the form of a king, emperor, or dictator, it will come in just as arbitrary a form under the rule of a small group under some form of sovietism or communism.

You will say, Greece and Rome and other countries had democracies and republics long before they came under the influence of the Bible or the Christian religion.

But, Greece and Rome had slaves and serfs, and it was but a small fraction of their people of voting age who were freemen and had any right to take part in governmental affairs. Furthermore, Greece and Rome did not provide for universal compulsory education, nor for general charity to their unfortunates in the unselfish manner in which all Christian countries like America have hitherto done.

No, America cannot prosper and long endure without the Bible and its God. A government by the people must of necessity have God for its leader and the Bible for its guide. If we repudiate God and the Bible, the days of our republic are soon numbered, and the great mass of our people will again for centuries have to carry water and wood for, and pay tribute to, some king, dictator or some group of a selected few who will rule us according to their own desires and for their own selfish ends.

Is love of freedom, home, and country so dead, that there is any possibility whatsoever that anything like that should happen? But, it will happen, if we forget our God and our Bible.

If the United States of America is not true to the teachings of Christ as to sacrifice and service and "to do unto others as we would have others do unto us," it will sooner or later crumble and fall, as did Greece, Carthage, and Rome, and as did, before them, Babylon, Nineveh, Egypt, and Assyria. It is needless to give in detail the more modern examples of disintegration, as, for instance, Old Spain and Old Russia.

America, in spite of her short-comings, has already proved to the world that she is more firmly founded than any other nation of today.

Although we speak of her youth, she is older than any other nation in its present form and character of government. Go through the entire roster of over fifty independent nations, and not a single one of them—certainly not among the larger nations—has the same form of government now that it had over one hundred forty-six years ago, except America; and in spite of all her inconsistencies and her horrible crime situation, there are fewer signs of disintegration here than in any of the other larger nations of the world. There is only one reason for it, and that is: America was built on a rock. In order to right our present condition of distress, it is but for us to rise up and build upon the same foundation that our fathers built. Our fundamental law has made ample provisions for progress and growth and for general happiness to all of her inhabitants for centuries to come.

Let us bear in mind that we, as citizens of this nation, owe it as a duty to the rest of the world to carry aloft the torch of freedom which Divine Providence has handed to us for the enlightenment of the world.

II. America's Free Institutions

WE have been in the habit of pointing with pride to our free institutions, to our freedom of speech, of press, of assemblage and of religious worship—and rightly so. It has cost America great sacrifice to obtain these liberties. Her entire history is a proof of it.

We have built up three distinctive free institutions upon which we have relied to preserve our civil liberties. They are the schools, the public press and speech and the churches. Until recently we have believed that we had amply provided for the essentials of a truly representative and effective democracy, namely, universal education, universal suffrage, and we placed the responsibility of the government in the hands of the people.

As we view our present frightful crime situation, which reliable authorities tell us is much worse than in any other civilized country, we are beginning to doubt the efficacy of our form of government and even wonder if we had not better turn to some form of monarchy or, possibly, to some form of dictatorship.

It must be admitted that the crime situation is alarming. We must face it and not ignore it.

We have relied on the schools, the press and the churches to be responsible for the morals of the community, the state and the nation. Although these three institutions can be very effective, they cannot do the job alone. People in other professions, public officials, business men, industrialists and so-called society people should consider themselves responsible for a share of the work. It has frequently been said that "The more money we expend on education the less qualified and the less honest are our public officials." This does not mean that the public holds the schools responsible for crime and corruption, but the meaning intended must be that in spite of the huge expenditures on education, in recent years, crime and corruption flourish more than ever before. The sooner we realize that we cannot absolve ourselves from doing our individual duties the better it will be, both for ourselves and our country. It would be absurd to contend that anybody is ever taught in our schools to steal or to commit any other crime; but it must be said that our institutions of instruction and training, including our schools, might do more to safeguard the child and the youth against vice, crime and corruption than they have hitherto done.

In season and out of season, the child and the youth should be taught that a man's highest attainment is to become and remain a

free human being, unbound by any chains of appetite, injurious habits or a destructive philosophy of life and that no human being can transgress a moral law without having to pay the price for it. Such training given in patience and wisdom would eventually eliminate vice, crime and poverty, by the elimination of gluttony, intemperance, and immoral and destructive habits. To be effective, such instruction must be given with religious fervor, and be inspired by a sane idealism, based on Christ's fundamental teachings of truth and love.

In order to avoid any misunderstanding, we wish to state the facts as to the crime situation, and we shall call attention to the work of the schools, the press and the churches; and, as these institutions are in a position to do very effective work, we shall naturally expect them to take the lead in any movement for the curbing and possible elimination of crime and political corruption. We suggest, however, that the reader should bear in mind that the other agencies, individuals and organizations, cannot excuse themselves from doing their respective duties by leaving all the corrective work to the above mentioned institutions.

The United States Flag Association, in its crusade against crime, has recently given out the following information, which is represented as recent and approximately correct:

"Every year 12,000 people are murdered, 3,000 kidnaped, 100,000 assaulted, and 50,000 robbed in the United States—and the number is increasing every year. The annual murder rate since 1890 has increased 350%.

"Annually 40,000 homes and other places are burglarized, and 5,000 more are burned, the loss due to these incendiary fires amounting to more than one hundred million dollars (\$100,000,000)—and the number of burglaries and incendiary fires is increasing every year.

"The illicit traffic in narcotics costs the American people more than two billion dollars a year—five times what it cost to build the Panama Canal—and it is increasing every year.

"Through expenditures for the prevention and punishment of crime, the maintenance of jails and penal institutions, and the loss of property by fraud or destruction by arson, the annual crime bill of the American people amounts to thirteen billion dollars (\$13,000,000,000), a good part of which is met by increased taxation. This stupendous sum of thirteen billion dollars is more than three times the annual cost of maintaining the Federal Government—and it is increasing every year.

"In 1929, at the peak of our prosperity, the three leading industries of the Country were: (1) Motor vehicles, \$3,722,793,274; (2) Meat packing, \$3,434,654,098; (3) Steel works and rolling mills, \$3,365,788,805. However, America's biggest industry today, in these times of industrial

depression, is the gangsterized industry of racketeering, which, organized on a Nation-wide scale, under the leadership of some of the Country's most notorious criminals, corrupt politicians, and unscrupulous lawyers, is costing the American people twelve to eighteen billion dollars a year, which is from five to seven and a half times the amount spent annually by the Federal Government and the 48 States of the Union on the public schools of the Nation. This staggering sum which the racketeers levy on our people represents a yearly tax of \$100 to \$150 on every man, woman and child in the United States—and the amount is increasing every year. According to the latest statistics, the total Federal, State and local taxes amounts to \$78.26 a year for every man, woman and child in the United States.

"Today 120,000 crimson-handed assassins are roaming at large in this Country—and the number is getting bigger every year.

"It is estimated that 400,000 citizens make their living mostly through crime, constituting a Scarlet Army three times the size of the Regular Army of the United States—and the Scarlet Army is getting bigger every year.

"Experts who have studied the subject estimate that before his sojourn in the Federal Penitentiary at Atlanta, Al Capone's annual income from bootlegging, control of brothels, and other violations of the law, was one hundred and fifty million dollars (\$150,000,000)—two thousand (2,000) times the annual salary of \$75,000 of the President of the United States. However, Capone got only about 15% (\$22,500,000) of this, the remaining 85% (\$127,500,000) went to the corrupt politicians, grafting police officials and other crooked public servants who gave him the "protection" he had to have, and to the unprincipled lawyers who showed him how to keep out of the penitentiary and who helped to get his henchmen out of jail. While corrupt politicians, dishonest police and unprincipled lawyers are in the minority, this minority must be eliminated.

"It is a well-known fact that honest and fearless law-enforcement officers are often handicapped in the prosecution of gangsters, racketeers, and other criminals, because their victims are so terrorized that they will not testify against them in court."

As we view the political corruption and general inefficiency of our public officials, especially in our larger cities, we are further tempted to lose faith both in our political machinery and in our so-called free institutions.

Men are generally elected to office not on account of their high qualifications and strong character but mainly because they can be relied upon to carry out the wishes of the political "machine" or the political "boss" that is responsible for their election, and appointive positions are similarly filled. Educational qualifications constitute, in most instances, a distinct handicap in present day practical politics.

It is generally admitted that the members of Congress of today are much inferior to their predecessors of previous generations, in spite of the great progress which has been made in education by the rank and file of the people.

This condition may be gradually improved as soon as the people generally are enabled to take a more active and intelligent part in public affairs. Both men and issues will then be more carefully scrutinized.

Before we make an attempt to criticize our schools, our public press and our churches for their failure to produce a better citizenry and a better government we shall note separately their activities in carrying out their presumed work and mission as such institutions.

1. *The Schools.*

With the establishment of democratic forms of government throughout the world, compulsory education has been adopted as the general policy. According to the old theory of having government in the hands of a favored few, education was limited to the governing and privileged classes. Most of the nations of the world have in recent years waged aggressive and persistent fights against illiteracy.

Even now 62% of the inhabitants of the world, over 10 years of age, can neither read nor write. The United States is the only nation with over 100,000,000 people that has less than 10% illiterates. It is the small nations along the North and Baltic Seas that have the least illiterates. Ninety per cent of the people of both Asia and Africa are illiterate.

To show the progress that has been made in this country, we need only look at the following statistics. In 1880 we had 17% illiterates; in 1900, 10.7%; in 1910, 7.7%; and by 1920, it was reduced to 6%, which has since been still further reduced. Ordinarily, the negroes are given the blame for the high percentage, which is justified; but our percentage of illiteracy, without counting the negroes, would be high anyhow as compared with Norway, Sweden, Denmark and Switzerland.

The number of illiterates in the United States in 1930 were made up of the following main classes:

Native white	1,103,134
Foreign born white	1,304,084
Colored	1,513,892
Total	3,921,110

In most communities the biggest item for the tax levy is for education. In the year 1934-1935 there were enrolled in our elementary schools about twenty-five million children; in the secondary schools, over four million; in colleges, universities and professional schools, nearly one million; and the various other schools had a total enrollment of over one million.

In recent years, great progress has been made in teaching and in the courses of study offered, not only in our elementary and secondary schools, but also in our colleges and universities.

Compulsory education is the rule in all our states, and it was recognized by the founders of our government as one of the essentials of self-government. It has been a long battle to make it a reality. Much is yet to be desired to make the system complete. It must be admitted that the education of the average man and woman in America, even today, is very meagre and quite deficient in the science of government and economics, and their knowledge of American history is exceedingly fragmentary and crude. It is encouraging, however, that great progress has been made along this line of late years. Preference is now given to the problems of community life rather than to the memorizing of meaningless combinations of words and phrases.

Until recently the study of history consisted chiefly in learning dates, names and other details and being able to give graphic descriptions of great battles, knowing the names of all the generals, the number of soldiers on each side and the number killed and wounded and the number taken prisoners. If it happened to be a very great battle, then it was also required that the student should know something about the line-up of the two armies, the lay of the land, and the various maneuverings from the beginning of the battle until its close. A more sensible and practical way of teaching history has now been inaugurated. Causes and effects of the various happenings and movements are studied and emphasized. The various institutions and ways of living of the people are closely examined and scrutinized, and comparisons are made between the customs and institutions of the various people in the different periods of the world's history.

We will not hold the present educational system responsible for the way the various subjects were taught a generation ago. We will speak of the system as it has been operating in the present generation.

It is but fair to say that leading modern educators aim through our schools to attain the following seven basic objectives:

- (1) Health; (2) Command of the fundamental processes;
- (3) Worthy home membership; (4) Vocation; (5) Citizenship;
- (6) Worthy use of leisure; (7) Ethical character.

We will briefly consider the above named objectives in order to discover whether or not our school system at its best is well rounded and adequately developed for the proper functioning of our homes and our country's citizenship.

(1) Health.

Prof. Wm. Ralph La Porte, of the University of Southern California, says that health is "that state of being in which the individual (or group) within the limits of its native capacity is able to function most effectively and satisfyingly for self and others—physically, mentally and socially."

This cannot be brought about satisfactorily unless all the children of the school are given appropriate physical training, especially in team games. Prof. La Porte very aptly says, "It is only fair that the school, which is society's educational agent and the child's foster home, should make every effort to provide for the child, that which his heredity and home environment fail to give."

Nearly every school of our entire educational system provides for some physical training, which is desirable and should be retained. The only school sports that are questionable are those that call for too violent exercise, such as football, boxing and wrestling, and which, too often, result in bad after-effects later in life. Our educators are to be commended for their efforts in providing for the best physical training possible, taking all phases of the question into consideration.

It is recognized that some form of recreation and healthful physical activities is necessary in order to preserve good health. Pure air and water and sufficient food will not alone make strong and healthy children. This is also true in regard to older persons, but it is especially true as to the growing period of the child and the youth. Physical activity is necessary for a child to be at its best even in study. "All work and no play makes Jack a dull boy." This fact is so generally recognized and acted upon by educators that it need not be further discussed.

(2) Command of the Fundamental Processes.

School education, after all, gives a student merely a few rudiments of learning and then trains him how to use his faculties and how to find information; he is thus enabled to be a student all his life and

prepared even to do original research work of his own, if his mind is so inclined.

This aim of education is essential and is also generally recognized by every teacher, but the great problem is how to realize this aim. Many of the teachers may not have been trained themselves how to use their faculties beyond the mere ability to look up information in sources to which they are directed in their textbooks. The ability to find information may not develop into original research, which is the main thing, besides developing the faculty to think.

(3) Worthy Home Membership.

Several years ago the Commission on the Reorganization of Secondary Education appointed by the National Educational Association suggested in its report that "worthy home membership as an objective calls for the development of those qualities that make the individual a worthy member of a family, both contributing to and deriving a benefit from that partnership."

That co-operation between the home and the school is necessary in order to obtain the best results, not only for the child but for the home and country is self-evident. The school is but an agency and can never serve the purpose for which it is established if it should go ahead and train the child for anything that is hostile to the good of the home or inconsistent with good citizenship. The state, as well as the community, is interested in the proper training of all of our children, because our government and our society cannot rise above the average of our entire citizenship. The more we are impressed with this truth the more unselfish we will be in our promotion of good schools, good homes and adequate opportunities for the development of an intelligent, independent and high-minded citizenry.

The public schools have already done much to improve our homes. Even the parents whose early education had been neglected, either due to inadequate school facilities in pioneer or backwood settlements in this country or to crude educational methods and small opportunities in their native land, if of foreign birth, have absorbed much practical learning from their own children; and it is mainly for this reason that the average American, even among the less educated, is a strong believer in and supporter of our public schools. This is exceedingly fortunate, and augurs well for the future progress of our civilization. The problem for us will be to see to it that the training given our children in the schools will promote the best interests of our homes as well as our nation.

(4) Vocation.

Education would have to be considered a failure if it did not prepare the child or youth for some life work that will enable him to make a living for himself and those dependent upon him for support.

A number of years ago it was feared by many that higher education would gradually deplete the ranks of the farmers and the laborers until many of our farms would be deserted and many of our factories would be forced to stand idle for lack of hands. There would be nobody to dig our ditches, build our highways and construct the roadbed for our railroads, and nobody would be willing to perform the menial labor required in our shops, our packing houses and our factories of various kinds.

This fear was unfounded. The fact is that labor has been too plentiful in every line of business and industry. This, however, is at present due to economic conditions that call for readjustments; but, even when these conditions become normal again, there will be no emergencies created by the recent tremendous increases in the number of high school, college and university graduates.

Due to the many conveniences now available for the farm, there is no longer any reason for a college graduate to shun the farm for lack of opportunities for mental development. About all that is lacking in most localities is the availability of cheap electric light and power and low priced fuel of some kind. When that situation has been remedied in the leading agricultural areas of our country the most ideal place to live for all classes of people will be the farm. There will then be no work that will be too menial for the most cultured and educated person to perform.

(5) Citizenship.

Education that does not assist in promoting good citizenship is not worthy of public support either morally or financially.

The commission previously referred to lists the following essentials for citizenship: "The many sided interests in the welfare of the communities to which one belongs; loyalty to ideals of civic righteousness; practical knowledge of social agencies and institutions; good judgment as to means and methods that will promote one social end without defeating others; and as putting all these into effect, habits of cordial co-operation in social undertaking."

Without the fostering of a democratic spirit in our public schools, our attempt at self-government would have been a miserable failure

long ago. The rubbing of elbows by the children of the well-to-do and educated with the children of the poor and the uneducated has made our republican form of government possible; and, if we are wise enough to go a step further by organizing for self-improvement the citizens of every election precinct in America, we shall have discovered the secret through which we can establish permanent progress and prosperity for our country. We shall then be able to avoid the recurrence of any major economic depressions like the one we have for many years been suffering under, which we are still burdened with, and from which millions of our best citizens have suffered untold miseries; tens of thousands of them having been forced to experience tragedies too hard to endure.

American democracy is worth saving, and it is up to our schools to help our homes and our citizens in general to save it. The teaching of the science of government and community life is just as essential as the teaching of the traditional 3 R's, reading, writing and arithmetic. This does not mean that subjects like history, geography and the so-called sciences should be neglected. The time has come when every normal child should be furnished a complete high school education, including many of the subjects that are just now for economy's sake being referred to as "frills."

A country that has to meet a crime bill of at least \$1,500,000,000 in direct cost to the taxpayer and a total cost of \$13,000,000,000, ought to expend at least \$3,000,000,000 on its entire school system, including proper provisions for adult education. A good education is priceless, both to the child and to the state. There is nothing that can replace it; and, the sooner this is realized by our industrial and financial leaders, the better off we will be. Intelligent selfishness alone ought to teach us that. Without an intelligent citizenship the state is not safe; and when the state is not safe, the institution of private property is no longer either safe or sacred.

A people that can afford to spend tens of millions of dollars on cigaret advertising can well afford to make it possible for the children of the common laborer, the small shopkeeper and the poorly paid clerk to obtain enough of a start in music, drawing and other vocational work to discover their special gifts and aptitudes. Have not most of our gifted artists and scientists come from the ranks of the masses? America can ill afford to lose the services of any person of exceptional talents, no matter in what line.

Furthermore, if opportunities for special development be denied

our children in the public schools, the more well-to-do will gain a marked advantage by providing such opportunities for their own children at private schools or by private tutoring. Such a development would tend to widen the gap between the rich and the poor, and the fundamental aim of our republic, namely, equality of opportunity, would be thereby thwarted and ultimately defeated.

(6) Worthy Use of Leisure.

At present, there is said to be 11,000,000 men out of employment, which means material want and suffering for at least 30,000,000 of our people. This is an unfortunate situation. Our task will be to find work for all our people at least part of the time and furnish leisure to all of the people some of the time. When that becomes an accomplished fact, we must be prepared to direct the use of leisure, which must have its start in our public schools, if it is to prove successful. Leisure, if not properly used, may become a menace to society. Our schools must train the child to use his leisure intelligently, so as to make him healthier and happier. This early training will enable the child and youth in later years to make use of his leisure in self-improvement, not only in culture but in the sciences, in literature and in the arts, which will accrue in beneficial results, both to the individual himself and to the state, and in many instances it will enrich the entire world in enjoyment and in happiness.

Some captains of industry have expressed grave misgivings as to the feasibility of giving the laboring man a shorter work day and a shorter work week, say a six-hour day and a five-day work week. They fear that he will spend much of his time in carousing and loafing. We should not judge him by his actions on occasional holidays after being tied down generally to long hours of extreme drudgery in his work. There is no reason to doubt that the working man will do the same thing as a business or professional man does during leisure time. He will make use of the time for recreation and for mental and spiritual self-improvement, as well as for social progress and uplift. Much can be done by the community and the state to make such ideal conditions possible. Unselfish co-operation can make many desirable things possible that otherwise would be impossible, and the average citizen is gradually discovering this truth, which will eventually be a great blessing to society.

In this day and age, when mechanical inventions and devices have made it possible for one man, on the average, to do as much as fifty or more men did seventy-five years ago, there is no reason why every

person with a family or otherwise should not be able to enjoy some recreation every week and have the privilege of a care-free vacation for a week or two at a time once or twice a year. All work and no play makes a person dull and often discouraged, no matter whether he is a child, a youth or a grown-up.

When leisure becomes the common thing for the profitably employed, and when unemployment becomes practically unknown for every person able and willing to work, then the time will be at hand when the parents will be able to learn to know their children and play with them and thus be in position to give the proper co-operation to the teachers in the schools and to train their boys and girls for good citizenship and ideal parenthood. When that time comes, we need no longer worry about the future of popular government and free institutions. As soon as we arrive at that stage in America, every country in the civilized world will be eager to adopt our program. It will then be unnecessary, and will seem exceedingly foolish, for us to send millions of our boys across the sea in a vain attempt to compel the world by means of war to make it safe for democracy. By that time we shall have learned the "Golden Rule" and will have come to realize the truth given us by our Great Teacher, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

(7) Ethical Character.

Education should teach the child and the student to abide by the rules of the game, whether it is work or play, and not to comply with the letter merely but with the spirit as well.

If men in business, in industry and in finance would be as sportsmanlike as tennis, football and baseball players, there would be less of graft and sharp practices in our commercial life.

It is quite significant that the men of America who have been the worst offenders in questionable business practices and high finance have had very meager educational training, and they have generally been very reluctant to fill the key positions of their business enterprises with men of high cultural and intellectual attainments. Whether this has been due to prejudices and jealousies or has been due to the belief that highly educated men are, as a rule, less apt to stoop to deceit and corruption than men of but little school training may not be quite

clear; but, in any event, it must be considered as a fine compliment to the ethical training of our higher institutions of learning.

Due to the change that is now taking place in the public's attitude toward excessive concentration of wealth and trickery in business and finance, the main question in education from now on will not be, "Will it increase my earning power in dollars and cents?" The chief and controlling question will rather be, "Will it enrich my life, and at the same time benefit society?"

No matter how high the ethical or moral standard may be maintained in the home, the child must be furnished the same high standard in the schools, in order to insure the best results in character building, and vice versa. The mere sharpening of wits without any regard for ethical character is worse than useless. If our schools should do nothing but that they would be a menace to society and good government.

After a close study of our educational system, one cannot but admire it—all the way from the kindergarten and on through the grades, the high school, through the university with its professional and graduate schools, in the courses, the buildings and the equipment. On the whole, the devotion of the teachers and the application of the pupils and students are praiseworthy.

The intellect is developed and physical training is not neglected. The basic objectives, as hereinbefore enumerated and discussed, are certainly to be commended.

But, why so much crime and political corruption when our children and youth receive such wonderful training?

The answer is simple. Our educational system lacks spirituality. Intellectual and physical development can never alone produce good morals. It takes intellectual and physical development plus spiritual development to produce men and women of good morals and sterling character.

If all of our children received religious training in their homes, in some Christian church or Sunday school, it would be different. One-half of the children of America are denied what should be their birth-right, a Christian education. If the soul of man fails to receive spiritual food, it will soon shrivel and fail to function—and its mortal shell cannot be expected to rise to the heights for which it was destined.

The following statements by great men can be appropriately quoted in this connection:

Daniel Webster: "This scheme of education is derogatory to Christianity, because it proceeds upon the presumption that the Christian religion is not the only true foundation, or any necessary foundation, of morals. The ground taken is, that religion is not necessary to morality; that benevolence may be insured by habit, and that all the virtues may flourish, and be safely left to the chance of flourishing, without touching the waters of the living spring of religious responsibility. With him who thinks thus, what can be the value of the Christian revelations? So the Christian world has not thought; for by that Christian world, throughout its broadest extent, it has been and is held as a fundamental truth, that religion is the only solid basis of morals, and that moral instruction not resting on this basis is only a building upon sand. And at what age of the Christian era have those who professed to teach the Christian religion, or to believe in its authority and importance, not insisted on the absolute necessity of inculcating its principles and its precepts upon the minds of the young? In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth? Nowhere; never. Everywhere and at all times, it has been and is regarded as essential. It is the essence, the vitality of useful instruction."

Goethe: "It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life."

"The further the ages advance in civilization, the more can the Bible be used."

Chancellor Kent: "The great diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficiency to the just precepts of international and municipal law, to enforce the observance of prudence, temperance, justice and fortitude; and to improve all the relations of social and domestic life."

Dr. Samuel Johnson: "Discord must inevitably prevail among men who have lost all sense of divine superintendence, and who have no higher motive of action or forbearance than present opinion or present interest. Surely there will come a time when every passion shall be put upon the guard by the dread of general depravity; when he who laughs at wickedness in his companion, shall start from it in his child; when the man who fears not for his soul, shall tremble for his possessions; when it will be discovered that religion only can secure the rich from robbery, and the poor from oppression—can defend the state from treachery, and the throne from assassination."

Count Bismarck: "Without a religious foundation, the State is only an accidental aggregate of rights; a bulwark against the king; a bulwark of all against all. Its legislation will not be regenerated out of the original foundation of eternal wisdom, but stand upon the shifting sands of vague and changeable ideas of humanity."

William Shakespeare:

"God's goodness hath been great to thee:
Let never day nor night unhallow'd pass,
But still remember what the Lord hath done."

Edward Everett: "The highest historical probability can be adduced in support of the proposition, that, if it were possible to annihilate the Bible, and with it all its influences, we should destroy with it the whole spiritual system of the moral world—all our great moral ideas—refinement of manner—constitutional government—equitable administration and security of property—our schools, hospitals, and benevolent associations—the press—the fine arts—the equality of the sexes and the blessings of the fireside; in a word, all that distinguishes Europe and America from Turkey and Hindostan."

Thomas Jefferson: "The precepts of philosophy, and of the Hebrew code, laid hold of actions only. He, Christ, pushed his scrutinies into the heart of man; erected his tribunal in the region of his thoughts, and purified the waters at the fountain head. He taught emphatically, the doctrines of a future state, which was either doubted, or disbelieved by the Jews: and wielded it with efficacy, as an important incentive, supplementary to the other motives to moral conduct."

Lord Bacon: "Man, when he resteth and assureth himself upon divine protection and favour, gathereth a force and faith which human nature in itself could not obtain; therefore, as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty."

Professor Huxley, the noted scientist, invented the word "agnosticism" and called himself an "agnostic." Yet he pleaded in the school board for the Bible in the public schools, as the source of the highest education. In the *Contemporary Review* for December, 1870, he says: "I have always been strongly in favor of secular education without theology, but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible."

Horace Mann states very clearly the real objectives of education: "All intelligent thinkers upon the subject now utterly discard and repudiate the idea that reading and writing, with a knowledge of accounts, constitute education. The lowest claim which any intelligent man now prefers in its behalf is, that its domain extends over the threefold nature of man; over his body, training it by the systematic and intelligent observance of those benign laws which secure health, impart strength and prolong life; over his intellect, invigorating the mind, replenishing it with knowledge, and cultivating all those tastes which are allied to virtue; and over his moral and religious susceptibilities, also, dethroning selfishness, enthroning conscience, leading the affections outwardly in good will toward man, and upward in gratitude and reverence to God."

William H. Seward, Secretary of State under President Lincoln: "I know not how long a republican government can flourish among a great people who have not the Bible. But this I do know, that the existing government of this country could never have had existence but for the Bible. And, further, I do in my conscience believe that if at

every decade of years a copy of the Bible could be found in every family of the land its republican institutions would be perpetual."

Judge Blackstone, in his famous "Commentaries on the Laws of England," says: "The Bible has always been regarded as part of the Common Law."

"That book, sir, is the rock on which our republic rests," said Andrew Jackson.

A. H. C. de Tocqueville: "Bible Christianity is the companion of liberty in all its conflicts, the cradle of its influences and the divine source of its claims."

Thomas Huxley: "The Bible has been the Magna Charta of the poor and of the oppressed."

Sir Isaac Newton: "We account the Scriptures of God the most sublime philosophy."

Daniel Webster: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Abraham Lincoln: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance on faith, and you will live and die a better man."

"In regard to the Great Book I have only to say that it is the best gift which God has given to man."

"All the good from the Savior of the world is communicated through this Book; but for this Book we could not know right from wrong. All the things desirable to man are contained in it."

Benjamin Franklin said concerning Jesus' life, as described in the Scriptures: "I think His system of morals and His religion, as He left them to us, the best the world ever saw or is likely to see."

If we would but build our school system on the same rock on which our nation was originally built and then continue its operation in the same spirit, we should soon see a marked decrease in our nation's crime and political corruption.

The early exponents and founders of compulsory education considered morality essential in school training. The following statement was enunciated by Thomas Jefferson and incorporated into many of our state constitutions: "Religion, morality, and knowledge being necessary to the happiness of mankind, schools and the means of education shall forever be encouraged." It should be borne in mind that the author of the above statement was the founder of the University of Virginia, the first state university in America, and he himself considered that the great accomplishment of his entire life, even greater than his writing of the Declaration of Independence.

In the consideration of any of our problems, we must stand for progress and not for retrogression. Intelligence, independence and spiritual mindedness are the qualities needed by our people to bring about the proper results in society and in government. True Christian ethics must be substituted for present day pagan ethics.

The ideals and methods of the Insulls and the Charles E. Mitchells must be discarded. The chief executive and Congress must not be satisfied by merely complying with the demands of special privilege. The needs of the rank and file of the people must be of first importance. Our schools must co-operate with our homes and with our citizenship in furnishing the right kind of leadership.

2. Public Press and Speech.

(a) The Public Press.

The Public Press is almost as big an institution as the Public Schools. In the United States there are 2427 daily newspapers, 572 of them having Sunday editions, and there are 12,010 weekly newspapers, an aggregate total of 22,269 newspapers, magazines, periodicals and trade journals.

Newspaper and magazine advertising alone is a billion dollar business, and subscriptions bring another half billion or more.

Almost every citizen of the country is influenced directly or indirectly by the public press. The politician and the artist alike fear the newspaper. The newspaper in turn fears public opinion and tries to cater to it and please it, although the press is commonly supposed to be the moulder of public opinion.

The newspaper has three distinct uses. It is a collector and distributor of news, a conveyor of opinion, and a medium of business.

Although the power and influence of a big daily newspaper may often be exaggerated, it cannot be denied that in the hands of an able editor and under shrewd business management, there is no other single agency that has as continuous and as effective an influence either for good or evil. Its power can be wielded, not only through its editorials, but also through its news columns. News may be extended and emphasized, may be curtailed, and may be ingeniously colored.

News, after all, is the principal thing required of a newspaper by the public, and people, as a rule, are anxious to obtain all the news. As space is limited, no matter how big the newspaper is, the question will often arise, what news shall be printed? Invariably the news of

the more popular interest will be the news printed and the sensational will receive the most conspicuous spaces in its columns.

Thousands of readers are more interested in the want columns and in the market quotations than in the regular news columns and in the editorial page, and many thousands of other persons care very little about anything in the newspaper but the sport news, and another army of readers passes by everything for the comic strips and the colored supplement. Each has his favorite reading matter and each reader judges the various newspapers according to his own taste and standard.

No one can blame the newspaper for catering to all classes of readers. Each class has a distinct value to the advertisers that it wishes to attract and keep as customers. During the last thirty years the biggest source of revenue has come from the large corporations, financial as well as industrial, including the big utilities, with resources running into billions of dollars. This is true, not only as to newspapers, but also as to magazines and trade journals.

A big metropolitan daily newspaper is a very complicated affair. Like any other business undertaking it must make money on its investment which, as a rule, runs into millions of dollars. To make money, it must have much and valuable advertising. To have much well-paid advertising, it must have a large circulation.

Another thing to be borne in mind is that a big newspaper cannot be built in a month or in a year; it takes many years. It, therefore, naturally follows that great care must be exercised in making any sudden changes of policy; and, on the other hand, a newspaper cannot afford to lag behind in the procession, in taking up something new which seems bound to become popular. Right here is the test of the character of a newspaper as well as of a public official. Has it a policy of high principle that it will cling to in spite of loss of popularity and loss of money?

Why should a newspaper be judged by a different standard from a public official? Even supposed-to-be statesmen among our congressmen and other public officials will frequently change front, without receiving any new light on the question at issue, just for the purpose of saving their political lives.

Public opinion will eventually carry everything with it, right or wrong.

There is no doubt but that the public press has been unduly influenced by advertisers with long purses, but the saving thing is that

there is not enough money in the world to buy public opinion forever. When the great masses of the people wake up to protect their own best interests, selfish propaganda emanating from a small minority, even when in possession of the bulk of the wealth of the country, cannot save the day for insolent corporate greed.

With all due respect to the integrity of the public press in general, we are definitely of the opinion that, due to the dependence of the public press on big financial and industrial advertising, it cannot be relied upon to bring about economic and political freedom to the average citizen until he himself becomes intelligent and fearless as to the governmental affairs in which he is keenly interested, not only for himself but also for his posterity.

The public press will be the most helpful agency to bring about sane reforms when the people themselves actually become capable of self-government, and until that time has arrived the public press will be utterly helpless to bring it about. It is absolutely futile to use the public press as a mere alibi for inactivity in failing to do anything constructive in making it possible for the public press to aid the common man in his fight for equality of opportunity.

No big daily newspaper could be absolutely fearless and independent politically and expect to continue its publication unless it was prepared, financially, to run it at a loss of tens of thousands of dollars annually.

Weekly newspapers, and magazines, whether weekly or monthly publications, or otherwise, face the same financial difficulties. The reader of today is not willing to pay the price to make it possible to publish either a first-class newspaper or a high grade magazine from the income derived from its subscriptions alone.

There is a way, however, in which the press can give substantial aid to sane progress along nearly all lines, and that is by holding fast and giving clear cut expression to the fundamental principles upon which this nation was originally built. No institution in America will from now on go to wreck and ruin for advocating a spiritual awakening. It will soon be plain to every thinking man and woman that we can never stay the onward march of crime and corruption that is about to engulf us all, both rich and poor, unless we adopt the golden rule as our code and use the Bible and its God as our lawgiver, our teacher, our guide and as a foundation of our life's hopes, aspirations and ideals.

It is highly proper that the freedom of the press be maintained, that it be permitted to publish anything that it pleases, which is not seditious, libellous or against the good morals of the community or the state.

On the whole, our newspaper editors are highminded men, and many of them are very able; and it may be added that no movement against crime, vice and political corruption can be successful without their active co-operation. It is, therefore, up to the public to give the newspapers the proper co-operation and backing through an awakening of the people in the various local election precincts, which is one of the chief aims of our plan.

(b) Public Speech.

Public Speech is not an institution that is definitely organized, or that consists of specific units like the schools and the churches, or even like the public press; but it is, nevertheless, an important factor in our national life.

In the first amendment to the Federal Constitution, Congress is prohibited from, "abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, or to petition the government for a redress of grievances." We thus find that public speech and the public press are placed in the same classification as essential institutions of a free people.

In every crisis of our country's history, public speech has invariably become the most important influence. We need only recall the heroic struggle for political independence and the long and bitter agitation for the abolishment of human slavery, to be aware of this. The one brought forth its Samuel Adams and Patrick Henry; the other brought forth its Wendell Phillips and William Lloyd Garrison. In each instance, it was the spoken word that was the most influential in moulding public opinion and in arousing the people to action.

When the townmeeting again will be permanently re-introduced into our political life, public speech will be the controlling factor, not only in times of distress but also in times of peace. The influence of public speech at the townmeeting will not be confined to local communities. Public speech embodying and crystallizing the sentiment of the masses will give expression to the will of the people as a nation. With the greater use of the radio, public speech will become more influential than ever in our country's history.

3. *The Churches.*

One of the three big American free institutions is the church, which is also a billion dollar concern when its various fields of activity are considered.

As in the case of the Press, the church consists of many units or divisions and cannot under present circumstances be standardized in the same manner as the schools. In nearly every community, several different denominations are represented, and in the entire country there are scores of them. In fact, there are so many that it is almost impossible to obtain a correct census of them all.

About three hundred years ago when the earliest colonies were settled in America there was a state church in every country in Europe, except Switzerland and Holland. Where they had a state church, all were taxed to support it; and, furthermore, they were expected to attend its services and accept its belief. Under some of England's rulers people were frequently punished for refusing to attend the state church or for criticizing it. This attitude of the government gave rise to the Puritans who built churches of their own and were called Separatists. Many of them were so much persecuted at home that they fled to Holland and later to America.

With all due credit to the other colonists, it can be truthfully said that it was, after all, the Puritans, who had developed and grown strong by persecutions, who formed the backbone of the various fights for freedom waged on American soil, which finally led up to the Revolutionary War and were climaxed by the establishment of our Republic.

In spite of all the work that has been done by the many different churches of America, only about one-half of our population are church members. No one denomination has more than one-sixth of the population affiliated with it, and the next two largest have each less than one-twelfth. Of the remaining denominations, only five have each as much as one per cent of the total population in membership. It may be added that all of the denominations with any appreciable membership are professedly Christian and base their teachings on the Bible except the Jewish churches who recognize only the Old Testament of the Bible.

Without going into any theological discussion, it may be noted that nearly all the larger Christian churches of America have pretty much the same belief as far as the fundamental truths are concerned. Their many differences consist chiefly in phrases and ceremonies

which they have consciously or unconsciously added for purposes of organization and power, and which they have not absorbed from the Bible or from the spirit of Christ's teachings. Such additions are nearly all man-made since the time of Christ and not based on any definite Scriptural authority.

Many will strenuously denounce the above allegation; but, does anybody seriously doubt that the majority in each of the following denominations: Presbyterian, Disciples of Christ, Methodist, Episcopalian, Baptist, Lutheran and Catholic, have similar beliefs about the fundamental truths of the Bible? However, in detail, there is not a majority in any of them that would agree. As to questions of atonement and regeneration it is chiefly a matter of experience and growth. How can a man, even of today, know God, whether he is a Presbyterian or a Catholic, unless he has finally come to see God as Job did at last? Prior to that time he had merely heard of Him; he had not seen Him. Is it any different with present day Christians?

We do not advocate a union of the churches. Let that come when the time is ripe for it, if such a time ever comes. But we do say that the time is at hand when all the Christian churches must begin in earnest to preach the Gospel of Christ instead of a denominational gospel. If Christ should come to earth in person, He would not be affiliated with any certain church, and to show the more forcibly His displeasure with our rabid sectarianism, He would likely do His preaching in the streets, in halls, in school houses, and even in theatres. This would be true to form; because He has previously told us that "publicans and sinners shall precede you into the Kingdom of Heaven."

It is, after all, the Christian churches of America and lazy indifference on the part of the general public that have permitted child labor, sweat shops, abject poverty, misery and despair caused by ignorance and greed in "a land flowing with milk and honey." Why? Mainly, because the rich captains of finance and industry have been heavy contributors to the local churches and have donated large sums of money to endow church colleges and theological seminaries, and have even helped to send missionaries to the poor benighted heathen in far off China, India and Africa.

The church of today is in need of a National Recovery campaign just as much as our farmers, our factories and our financial institutions. The emblem would not likely be the Blue Eagle, but it might

appropriately be a realistic painting representing Christ weeping over Jerusalem, or Christ driving the money changers out of the Temple.

This is, indeed, a time of visitation—a time when a real spiritual awakening is the only thing that can possibly save us from disintegration, suffering and despair.

The National Recovery Administration campaign will not save us even in a material way, unless President Roosevelt is able to give the American people a vision of the nobler and higher things of life.

The Christian churches could, undoubtedly, have been more effective in their work, if they had used as much energy in co-operating with each other as they have in fighting or discrediting each other. Keen competition among them may at times have had some advantages in creating enthusiasm, but most of the time it has been a costly affair from almost every point of view. This is now being realized by most of the churches and a friendlier feeling is gradually being developed. As they are fighting for a common cause they can ill afford to be divided.

The Evangelical Christian churches will cease fighting each other as soon as they begin in earnest to have as their chief aim to make disciples for Christ instead of converts to any particular denomination. The various churches may preach denominational loyalty until doomsday, but there will be no decrease in crime and corruption until they begin to preach loyalty to Jesus Christ, the only true leader and inspiration of the Christian church.

Preparatory to their campaign to win the world for Christ, the churches should first carry on an educational campaign among their own members in a conscientious study of the Bible, without which any church is but an empty shell, a make-believe, without root and without life—it is dead without having the faculty to know it. It is sad but, undoubtedly true, that less than ten per cent of the adult membership of many of the Christian churches could pass an ordinary examination in Bible study.

A good place for the various churches to begin their work of co-operation would be to inaugurate and carry on a sane movement for the restoration of the Bible to the public schools. Then they must begin to preach the necessity of a spiritual awakening among our people before there can be any hope of bringing about any decrease in the crime and corruption that is now so rampant in our midst. History must have taught us by this time that good morals cannot be attained and maintained by any people or any nation with-

out a noble, edifying and living religion. The only religion that has been able to meet the tests of time is the religion and the philosophy of life given to us by the Founder of the Christian church—which is not always identical with the alleged religion of an institutional church.

There has, perhaps, never been a time when people were more willing to listen to the plain unadulterated Christian Gospel than now, because they have become sick and tired of mere imitations.

The mission of the church has often been misunderstood, because many of her ministers have misrepresented her and given rise to the idea that her religion was invented by the ruling classes for the purpose of making it easier for them to control the common people, either by keeping them in ignorance or by making them slaves to fear. Another damaging insinuation against the church has been that she has been accused of preaching submission to wrongs and injustices here on earth, because it would all be righted and compensated for in the world to come where all tears would be wiped away and all suffering and tribulation would cease and in its place would be substituted joy and bliss forever.

Such a representation of the church of Christ is absolutely false and unfounded. Christ came "to give us life, and that more abundantly."

Just as Christ Himself made a switch and drove out the money-changers from the temple, so He would want His followers of today to make the proper preparation for it and carry on an effective campaign to drive out the very devils of vice and crime from our social and civic life, clean out the very dens of hell in our political life, and demand absolute surrender on the part of individual and corporate greed that has prospered and grown great at the expense of the bodies and souls of fellow human beings entitled by the fundamental law of our country and by the law of God to life, liberty and the pursuit of happiness.

The original function of the church has been relegated to the background. Vice, crime and greed have ordered the church out of the shops, the market places and out of the legislative halls and the church has often even been driven out of our home life, and the church has been in the habit of courteously obeying without much, if any, protest.

Present deplorable conditions morally, socially, politically, economically, and spiritually, are the direct results of our negligence, indifference, ignorance, and worldliness, although we have the living

and regenerating Gospel of Christ in addition to the law and the prophets in our possession.

Let the church wake up to her mission. Let her show her faith by her works, and her works will prove her faith.

Man has always been eager to substitute the unreal for the real, and to substitute forms and ceremonies for right living. Outwardly, the church today is clothed in great splendor, but inwardly it is timid, feeble and of but little faith.

A new reformation is needed to make the church a practical and a living thing here on earth, by making her members perpetual seekers of truth which will make them grow in the knowledge and wisdom of the eternal truths revealed to us in the Bible and in the life of Jesus Christ. We will soon realize that we can here on earth see only in part and but dimly as through a dark glass, and that we will want to go on in all eternity to see more and more of God's beauty, goodness and truth. When a man becomes imbued with such an ambition and with such a faith, neither adversity, seeming failure, or even death, can stop him in his warfare as a crusader for the extension of the Kingdom of God into the hearts of men.

There is no conviction stronger than a religious conviction so that if a considerable portion of the people should become aroused to do a thing out of religious duty great obstacles could be overcome and great things could be done. There is no person in the world as effective as a conscientious man of high religious principles aroused in the interest of some noble cause. History gives us ample proof of that fact. It is, therefore, needless to say that if the energies of all the Christian churches could be united and directed against crime, vice, corruption and greed, the world would soon be a far different place to live in from what it is today. The forces of evil and unrighteousness know that the church is divided, timid, weak and of little faith, so that not much attention need be paid to it.

It is to be noted, however, that the economic depression has brought about a great Spiritual awakening in the churches as to their functions, neither to condone the social and economic injustice now existing to the detriment of both the rich and the poor, nor to organize and direct any political movements, but to preach the truth in the spirit of Christ and the prophets of old, without catering to the rich and the prominent for fear of loss of popularity and monetary gain.

When the church becomes more concerned about preaching the Parable of the Prodigal Son, the Parable of the Good Samaritan, and

the Statements of Jesus to the Woman of Samaria than in insisting on the acceptance of man-made formal creeds, she will again be in position to follow her Master in "preaching the Gospel to the poor," and in leading them to know and to get in communion with the Father, the Son and the Holy Spirit. There is no other preaching that can take its place. The man who comes to himself again, after being fed up on the husks of the world, and goes to seek his Father is no longer seeking riches, power, honor, or pleasure, but he has become one of the poor in spirit who are seeking God, and, by the grace of God, he will not give up until he has both found Him and seen Him; the man who in brotherly love gladly shares his services and his goods with his neighbor has seen Christ and has become one of His disciples, and he will continue to follow Him, if need be, to the cross; and the man who has been drinking of the water that Christ has to give "shall never thirst" and it "shall be in him a well of water springing up into eternal life," and he will "worship the Father in spirit and in truth."

The churches have altogether too frequently preached a denominational gospel and have utterly failed to preach the social and soul-saving Gospel that Jesus Christ preached, which is the only gospel that can overcome vice, corruption, crime and unbelief.

Many people who have heretofore believed that moral progress could be attained without religion are beginning to waver in such a belief; but they find it hard to get down to anything specific. They are still indulging in glittering generalities. They talk glibly about the social uses of religion and speak glowingly about how wonderful it would be if the energies of religious organizations could be turned toward the social tasks of the times. Why not speak out definitely and state what religion is needed? There is only one religion that has given any amelioration to the masses and any valid hope for better things, and that is the pure and unadulterated religion given the world by the Son of Man who is also the Son of God.

Man needs a convincing belief as to the meaning of life and as to his own personal destiny in order to become an effective, inspiring and useful citizen of his community, his state and his nation, and this belief can best be realized by a true understanding of Christ's Gospel of love, which eventually leads to unselfish co-operation between man and man for the common good.

Science has had a tendency to belittle man, because he is such an infinitesimally small part of the vast universe. Christ, on the other

hand, teaches us that one single soul is worth more than the whole world. When the latter view takes hold of a human being he naturally becomes more willing and ready to fight for human rights, for purity, for justice, for fraternity, and for equality.

The Christian religion gives ideals, a true sense of loyalty as well as humble reverence, and no people or nation can long endure without ideals, loyalty and reverence.

America would not have been what she is today if it had not honored and revered her great men and leaders like Benjamin Franklin, George Washington, Thomas Jefferson, Andrew Jackson and Abraham Lincoln. If we would only go one step farther and by definite action try to make their ideals our ideals, we would be able to do far more for our country. In the first division of this book we discovered that their ideals were taken from Holy Writ, as they built this nation on a mighty rock which will not fail us if we continue to build our civic and political life upon the same foundation.

In our study of our three big free institutions, the schools, the press and the church, we have found that each has its work, but that no single one of them has been able to do its work properly, and that there has been a lack of co-operation among them.

The school system we found to be incomplete and that it has failed to teach morals, because it has left out of its study the Bible, the very fountain and source of our free institutions and the very rock upon which our nation is built.

The press we found well organized and well-equipped to reach the people, but it can not single-handed be relied upon to make an effective fight either against crime or political corruption, because it obtains much of its revenue from sources that can not afford to fight political corruption or that prefer inaction at least as to some forms of crime.

The churches we found to be almost hopelessly divided into various sects, which are more busy in building up separate institutions than in building up the Kingdom of God on earth, and that they are frequently timid, weak and of little faith.

We are, therefore, compelled to look for some other forces that will assist and make it possible for these institutions to make a more effective and winning fight against vice, crime, greed and political corruption which are threatening the very life of our nation and which have been growing more powerful and devastating as the years have rolled by.

III. America's Heart and Soul

LIKE an individual, the nation must have a heart and a soul—a heart, that it may live and function properly; a soul, that it may have faith and hope and have aspirations for the higher and nobler things of life, which are eternal.

The Great Teacher said in His immortal Sermon on the Mount, "where your treasure is, there will your heart be also." In the early history of our country the great treasure of our country which was sought, obtained and jealously guarded was individual freedom, coupled with the sanctity of the home. This treasure was preserved until we as a nation became rich and powerful. Then gold became our treasure, and, at the expense of our economic and spiritual freedom and the sanctity and happiness of our homes and our family life, we bowed down and worshipped Mammon. We continued to do so until finance and industry tied us hand and foot and became our master. Unconsciously, we submitted to it. We thought we were free and independent for a long time after the chains for our bondage had been forged and linked. As a people, we hardly grumbled until our pantry and our dinner pail became empty. Then, we suddenly awoke to discover that our supposed riches had taken wings and flown away, and all we had left were our chains.

In our early history we, as a people, had faith, hope and noble aspirations. We had declared and we continued to believe, "that all men are created equal; that they are endowed, by their Creator, with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

The soul of our nation at that time was the townmeeting that made our Republic possible. Our statesmen who wrote and adopted the Declaration of Independence represented the soul of the colonists as it manifested itself at the townmeetings and other local gatherings from Georgia to New Hampshire. That this is a correct interpretation of the then prevalent idea of government can be proved by the following declaration in continuance of the above quotation: "That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its

powers in such form as to them shall seem most likely to effect their safety and happiness."

Later on, trade and commerce became our soul and became the dictator of our legislators and congressmen. The voice of the people, which had been declared to be the voice of God, was no longer audible above the tumult of the market places and the stock exchanges. The struggle for good citizenship and good government became *passé*. To buy and sell, obtain big profits, make money, accumulate great wealth became the longing, the aim and the highest achievement of the American people. The townmeeting ceased to be their soul. Trade and commerce became their spokesman who asked for no consent from the rank and file of the people. What did it matter who governed as long as we had plenty and could make money? We thought we had entered upon a new era, in which we all could become wealthy. Why waste any time on any such things as townmeetings? There is no money in anything like that. Why bother with any such self-sacrifices as self-government calls for? "Nay; but we will have trade and commerce coupled with finance and industry to be the dual king over us; that we also may be like other nations; and that this our dual king may judge us, and go out before us, and fight our battles."

We got our dual king, we crowned him with all possible power over our physical and spiritual well-being; but he turned out to be more tyrannical than the kings that the children of Israel asked for and received. This dual king had neither heart nor soul, while many of the kings of the Israelites were just, noble and humane.

America has now partially awakened as from a dream, but she is still in a daze. She has regained sufficient consciousness to realize her present bondage and to discover that she has for many years neglected and almost forgotten her former heart and soul under whose guidance and inspiration she had been reared, had prospered and grown great and powerful until she had become the leading and most respected nation of the world, to whom the downtrodden people of all nations looked for guidance, help and leadership in their perpetual fight for progress and freedom.

Shall we be satisfied with a few morsels of bread and a few palliatives, and allow the government to remain in the hands of the money-changers, who have desecrated our temples of justice, our legislative halls and our executive offices? Or shall we restore self-government?

It is up to the citizens of America, young and old, rich and poor, of whatever station in life, to decide our future course.

This is an opportune time to chart our immediate future course. This is no time for hesitancy or delay. We must remember, however, that a republican form of government does not work of itself. "Eternal vigilance is the price of liberty" today, as it has always been.

Individual action is not sufficient. It must be supplemented by co-operation. The colonists would never have achieved political independence unless they had decided to stand shoulder to shoulder in their determined fight against "taxation without representation." If the colonists had relied on their money-changers and their traders alone for their guidance and their leadership, they would never have broken away from the tyrannical rule of King George and set up their own government upon the fundamental and just principles enunciated in their Declaration of Independence.

In order that America may live and prosper and be true to her ideals, her heart must of necessity be the home and her soul must be the townmeeting. Nothing can make a people free or a nation truly great without having politically and economically independent and intelligent citizens, which can never be brought about in a republic unless fair opportunities are given for individual home ownership, and unless the universal exercise of suffrage, coupled with diligent and continual preparation for it, is made attractive and truly profitable as well as effective.

Personal self-seeking for profit, for self-indulgence, for honor or for power, must be subordinated to the public good.

The time has come, at least in America, when we all may be able to supply all our essential material wants without any injurious sacrifices on the part of anybody. In these trying times of readjustments, it is highly essential that we keep our heads level and clear and not go to dangerous extremes of any kind. The happy medium is always to be preferred, but it is difficult to carry out and maintain after radical extremes, both in business and in government, have for a long time been practiced. Today, we are facing excessive radicalism in government and industry as a result of a long period of excessive conservatism. However, truth never changes; it is the same today as it was thousands of years ago, has been ever since, and ever will be.

But, government and institutions must of necessity be somewhat adapted to the status and condition of the people concerned. Our form of government and our institutions would not fit in and work

out properly in practice, if applied today to the Hottentots or the Zulus of Africa, or to the Chinese of China, although there is such a thing as an ideal or a relatively perfect state, which should be the ambition of every people and every nation to strive for and eventually to attain.

In every government, and in every institution under it, there must be ample opportunity for growth. There must always be progress. Without it stagnation and deterioration inevitably follow. If one were to outline a perfect state, it might be done to apply to present conditions, but could never be made to serve all future needs.

Our form of government and all of our institutions have made ample provisions for progress and growth. It is merely for us to put the necessary machinery to work. This we have not done to the extent in which we should have done it in order to maintain progress. Our spiritual development as a people has not kept step with our material development. Our progress has not been well balanced. The result is that we have not been able to derive adequate benefits from our material development. In short, we have wasted the life of an entire generation in seeking false gods, and the only way in which we can appropriate the benefits of our material progress will be to cultivate our spiritual development.

To illustrate: Our labor-saving machinery should have been adapted to serve all instead of allowing it to be manipulated by the few for the purpose of centralizing wealth and power in a few corporations for the benefit of a few individuals. It is apparent now that this was unwise from every point of view. "Live and let live" would have been a safe rule to follow even for big business. The solution is to make the various inventions and discoveries in science applicable to life and adapt them to the needs of society and to every individual of it as far as it is humanly possible. This is the task before us today, and America should be the best laboratory in the world to work out the proper solution; but this can not be worked out by a few individuals, or by the enactment of some law or set of laws. It can never be solved properly except by the earnest co-operation of all classes of society; in fact, it must be done by the co-operation of all the citizens of our country, having the same aim in view, namely, equality and justice, and giving every member of society the right to life, liberty and the pursuit of happiness, in such a way that it can be actually experienced and not merely imagined or hoped for.

This ideal condition or state of affairs can not be attained within

a short period of time. It will be brought about only by experimentation, and in most cases it will take many of them. We can never cure our social or our economic problems by mere generalizations. By repeated experiments we discover our mistakes and finally discover the proper solutions, and the more the voters generally take part in discussing and adopting solutions of the various problems the sooner they become able to meet future emergencies. Progress in government is made by experiments and mistakes just as a child learns to walk after repeated failures by falling, by crawling, by bumps and by hurts.

But in these experimentations, we should make use of all available reliable information and data; so that we need not waste any time in covering ground that has already been satisfactorily covered. By acquainting ourselves with our country's history, constitution and laws and informing ourselves as intimately as possible about our most urgent economic, social and political problems, we can save considerable time and avoid needless experiments and be sooner ready to press forward for more equitable solutions of the problems that are now confronting us.

We must not be satisfied to build for the present only. We must build for the future as well. For that reason, we must be interested in making possible in this country an independent, a progressive and an intelligent electorate, and we contend that the only way to bring that about is through the home and the so-called townmeeting of the local election precinct, which are the subjects for our further consideration.

There are two things that especially concern us as patriotic American citizens, and they are the great prevalence of crime and the indifference, carelessness and ignorance among the great mass of the people about governmental affairs.

Statistics reveal to us that there are more murders and other major crimes committed in the United States in proportion to population than in any other civilized country in the world, and we may just as well also admit the additional fact that we have a smaller percentage of convictions for such crimes. Although we consider our country to be democracy's laboratory for the entire world, only about one-third of our legal voters take any interest in our elections and but a small fraction of these have enough interest in governmental affairs to take part in naming the candidates to be voted upon at the general elections. Is it not high time, therefore, that we begin to investigate the underlying causes for such conditions and then set out to correct them?

The number of murders committed in the United States annually are about 12,000, as estimated by Professor Brearley of the University of North Carolina, and the late Wickersham Commission used 8,720 as the probable number of homicides per year.

The total governmental cost of crime is in the neighborhood of \$2,000,000,000 annually. Even deducting the estimate of losses of labor leaves a net cost of \$1,500,000,000. Counting all possible costs and losses due to crime various authorities have given estimates during the past few years ranging from \$13,000,000,000 to \$18,000,000,000 annually for the country as a whole.

Comparing the cost of crime with that of education, we find that the total cost for all types of education—elementary, secondary and collegiate—was about \$2,500,000,000 in 1928. In other words, we spend about \$1.50 in governmental cost and at least \$13.00 in total actual cost because of crime for every \$2.50 spent for public education. There are probably not more than one million law breakers a year with a per capita cost of \$1,500 annually, while the 25,000,000 public school students cost the public on the average only about \$100 each per year.

We find it costs \$300 annually for every person in prison, and schools for juvenile delinquency operate at a per capita cost of \$400 per year.

There is a strong movement today, which is quite well organized, to make severe cuts in appropriations for our schools. The claim is that they cost too much. To be consistent we ought to become more alarmed about our big crime bill and seek some way to reduce it. We should be very glad to pay at least twice as much for education as we pay for crime, especially when actual figures prove that it costs three times as much to maintain a prisoner as it does to teach a school child. Frank W. Hubbard of the National Education Association in his article published in March, 1933, stated: "Every time we fail with a child in the public schools, we must pay four times as much for remedial work in institutions for delinquents, and three times as much annually if that child grows up to be an adult criminal."

Mr. Hubbard says further: "The apparent increased need for prisons has reached the point in some states where it challenges the public expenditures for education. What does it mean when a social order must debate whether it shall spend its resources on prisons or on schools?"

The indifference, carelessness and ignorance on the part of the majority of the people have come about mainly because people have

become discouraged and have concluded to believe that there is no way out for them to succeed or progress. It must be admitted that the situation is aggravated by various forms of discrimination and special privilege obtained by people of money and position.

There is no doubt but that a Mussolini or a Stalin, if given sufficient power, could transform this country into greater efficiency than we have at the present time; and, on account of our great surpluses of almost everything and our great abundance of natural resources, they would likely be able to give the necessities of life to everybody and wipe out all unemployment. But, do we want to turn our backs on our present form of government and our free institutions and go back to the idea that the individual exists for the state and the government instead of our ideal that the state and government exist for the good of the individual? We have abhorred the thought of becoming economic serfs of a dictator or a soviet council, and we also justly rebel against being economic slaves of big business or organized finance. Big business has fallen down and it is not even able to give us the necessities of life. We are now in a mood to fight for our economic freedom against organized finance, and we would fight against sovietism and against any form of dictatorship as well; because we firmly believe that it is possible to carry out the principles of our government as it was founded and as it was intended to be.

Our reformers and statesmen have lost sight of the fact that there are certain fundamental things that have to be corrected before any improvement can be made either in the reduction of crime or in creating a greater interest in governmental affairs among the great mass of the people. Reckless denunciations, calamity howling and mere destructive criticism will do no good. We may just as well admit that we have all been more or less responsible for present conditions, so what is the use of setting up alibis? It will not do us any good and it will not get us anywhere. We all became reckless and imagined ourselves rich. People of ordinary means spent money on cars and for newer and better cars and needless luxuries out of all proportion to their pocketbooks. The children of ordinary folks at colleges and universities and in society spent money on social functions, luxuries and clothes, as if they were the sons and daughters of millionaires. The gospel of appearances was everywhere preached to us. We accepted it; because we did not have the courage to question it.

The pioneer farmers and business men of a generation ago in most cases prospered, mainly because they not only labored but they econo-

mized and saved their earnings. The popular thing was to save a portion of the earnings, and, if possible, to limit the expenses in such a way as to be able to show some net earnings at the close of the business or crop years. Of late years, it has been different—buy—buy—buy. Whether you can afford it or not—have a charge account—buy on the installment plan. Don't miss any of the good things of life! As long as you can obtain credit, buy! The standard of living has been raised and the only thing is to keep up with the procession whether you can afford it or not. If thrift and frugality and saving had been practiced even in a moderate degree by every member of the family, prosperity, contentment and happiness would have been the general rule in most such families.

In order that we may be in a position to look for a proper solution, let us be reminded of the fact that the family is the unit of our nation, not the individual. The individual lives but a few years. The family lives on. Riches may take wings and fly away; but character, built by parental and filial love in the home, lives on. In order that the family may function properly it needs a home that must be owned in order to become its castle which it will love and for which it will struggle. It will necessarily follow that the family will become very much concerned about the government that protects it. It is not merely the baby in the mother's lap or on the father's knee and his parents who need a home; it is also the youth—the young man and the young woman need a guiding light that may keep them from walking astray and cause them to abandon the paths of sin, degradation, and crime. With happy homes to return to or to inspire them, tens of thousands of young men and women would be saved annually from immorality and crime to higher ideals of life and to good citizenship.

The oft repeated statement that about eighty-five per cent of the people are incapable of self-government is absolutely false, because that takes for granted that eighty-five per cent of the people lack the proper brains, which is not true. Leading psychologists agree that over eighty per cent of the people are quite capable as far as brains are concerned, as their intelligence quotient is 90 or more, and it is therefore actually possible that we eventually may be able to obtain efficient self-government.

The time has come when we must stop temporizing, quit orating about pet theories and "cure-alls," and get down to something fundamental and practical—or the rich will continue to grow richer and

the ranks of the poor will continue to increase until millions of our best citizens are forced into peasantry.

There must be given an opportunity to every thrifty family to own a home. There are several million families in America today without any homes of their own who have done enough to increase the wealth of the country to entitle them to the ownership of homes. This is one of the conditions that we must correct.

In connection with our consideration of the home and the town meeting, we must also consider our school system and its functions.

On the whole, there is no American institution that has fulfilled its mission any better than our public school system, as far as it goes. Although it constitutes neither our country's heart nor her soul, it does constitute a necessary agency for the proper functioning of her heart and her soul.

In order that the home and the townmeeting may be able to function properly, we need a well-rounded and an adequately developed school system. We need a system that will train every boy and girl to think for himself or herself, besides giving each a liberal knowledge of the accumulated facts and wisdom of the world up to the present time. If that is done, it will be comparatively easy to induce them to become students for life, which will be necessary if we are to make the townmeeting coupled with adult education a success as well as a permanent institution in our civic and political life.

No matter how bright a person may have been at school, if he ceases studying as soon as he has received his diploma, much of what he has temporarily acquired in knowledge becomes lost within a remarkably short time; and what he for the time being had gained becomes a waste, especially, if he has not acquired the faculty to think and work out problems on his own account.

Universal suffrage presupposes universal enlightenment and universal ability to think. To increase the number of voters in a community, in a state, or in a nation does not do much good, unless the additional voters have some understanding about what they are voting on and have developed their faculty of discrimination sufficiently to be able to distinguish between the false and the true as well as between the practical and the visionary.

By adapting our regular school system as much as possible to the preparation of an intelligent citizenship, a pure and high-minded parenthood and a generation of loyal and thrifty home builders, we

shall have made a great forward step in the interest of good government.

But, we must never forget that "eternal vigilance is the price of liberty." Even when the above results have been reached in our schools, we cannot afford even then to stop with that. Provisions would still have to be made for adult education and the townmeeting would have to be made a living and a permanent thing. Man in his normal state is a social being. He is happiest when he can associate quite freely with his fellow-men, and he acquires wisdom and understanding as well as saneness in his views on all public questions by talking things over with his neighbors and his fellow-citizens generally. By taking part in discussions in an orderly manner he obtains other people's views which often modify or entirely change his former views. It often happens that after a person has tried to express his own sentiments and tried to give valid reasons for them, he discovers that they are not well-founded, a discovery which he might never have made, if he had not been called on to give any reasons for his contentions.

Furthermore, during the course of the discussion questions will be raised that he had never thought of before and which would not have made much, if any, impression upon him if he had read them in some newspaper article or in a learned dissertation in some popular periodical, or even had he heard them referred to by some political spellbinder in the heat of a campaign.

At the townmeeting the humblest citizen feels at home. He is in his own territory. He is on his own ground. Here he can speak up. He is among his neighbors who know him for what he is. There is nothing to lose and everything to gain by taking a personal part in the discussion. He has seen others learn by practice. Why not he? The townmeeting today would develop ready debaters and statesmen just as the townmeeting of the colonial days did. Take a look at your American history, and you will marvel at what it accomplished. For one thing, it made the American Republic possible, and the plain and unvarnished truth is that we will have to resort to such meetings again if we wish to save the Republic for ourselves and our posterity.

This is, indeed, a fortunate time to reintroduce the townmeeting into our civic and political life and make it a permanent institution; because there are now numerous issues before us in which we are all vitally interested. It is a time when nobody can speak with absolute certainty and authority either from personal experiences or from

study of civil history. It is a new experience for all the nations of the world. They are met with problems that they had never looked for and they are all at a loss to find the proper solutions.

It is not only the nations that are looking for remedies to solve their various ills; individuals and corporations, big and small, rich and poor, are also in similar plights. No one seems to be very certain about anything.

Greed took possession of us all. We lost our bearings. We cut loose from our old landmarks. We became great and self-sufficient in our own eyes. We imagined that we had become supermen. We had forgotten what God requires of us for our own good, "to do justice, to love mercy and to walk humbly before our God." We had forgotten the history of the builders of Babel, whose vanity caused their confusion and their destruction. We, likewise, became vain, and now in our confusion we are also facing disintegration and destruction.

Our only hope is to come to ourselves again and resolve to rise up and build on the same foundation that our fathers built—yes, build on the same rock on which our nation was originally founded. The easiest and most practical way to do that will be to make the home the heart and the townmeeting the soul of America.

As we cannot expect to prosper and be happy as a people until our home life is right; likewise, we cannot expect good government for our nation until its smallest political unit is functioning properly. It stands to reason that we cannot speak of government by the people unless, in the first place, the great mass of the people are actually intelligent enough to know what is for their own best interests as well as what is for the best interests of the general public; and, in the second place, that they know how to carry out their convictions in appropriate political action. To be able to do this takes study and discussion of political questions and experience in governmental affairs which can be obtained only by participating in debates and in the conducting of public meetings. For most people, the only place that this experience can be obtained is in the primary political unit, the townmeeting or the local election district.

The old caucus and convention system formerly made use of in the nomination of candidates for public office had to give way to the primary election system simply for the reason that the caucuses and conventions were hand-picked and manipulated by political "bosses" and "ward healers." If the townmeeting were properly established and developed, either method for the nomination of public officers

would be quite satisfactory; because in either case the will of the people would be properly and intelligently expressed. In fact, the convention system might under such conditions be preferable, as it would give an opportunity for further deliberate discussion of leading public questions at district and state conventions, and it would give an opportunity for each political party to formulate the platform on which it would go before the people at the forthcoming general election. It would tend to fix party responsibility and it would give the voters better opportunity to vote on issues. It would also have a tendency to keep unreliable and otherwise unworthy candidates off the ticket, as each party would endeavor to put forward its strongest and best men in order to win the election, and keep the confidence of the people. Thus, each party would try to avoid the nomination of candidates that it might later have to be ashamed of, if elected.

While the town meeting or the local election district is the political unit in our governmental system, the home is the fundamental social unit. The family which should constitute a home is the one unit and the one institution that has to be relied upon for the perpetuation of the race. If you ignore the home, you ignore the nation. Destroy the home and you destroy the nation.

It is thus self-evident that the two fundamental pillars which support our country are the townmeeting, or local election district, and the home. Make either or both of these institutions or units ineffective and our national fabric will immediately cease to function properly. Make these two units function as intended, and America will prosper and all her inhabitants who are willing to co-operate will enjoy their basic rights to life, liberty and the pursuit of happiness. If this truth could be clearly understood by all of our well-meaning reformers, it would hasten the day when we will be able to reduce vice, crime, sickness, and poverty to a minimum, and when we will also be able to make political corruption the rare exception rather than the common thing as it is at present.

It must be admitted that the home is of more importance than the school. The home bears and rears the children and has the exclusive supervision and training of them the first six years of their lives, and this is a formative period, both physical and mental, yes, to a great extent even moral. And from the age of six on to the age of majority, it is the home that has the greatest influence, both for good and evil. Without the co-operation of the home, the school can do very little

in the building of the character of the child and the youth and in furnishing them with high-minded aims and ideals.

Every important economic question should be considered in the light of its beneficial effects on the home. The real prosperity, happiness and greatness of the nation begins, continues and ends in the home. Our main aim should not be to build up a great economic system, but should be to build happier homes, where there will once again be heard the laughter of children and the singing of youth mingled with the whole-hearted sounds of hospitality among the men and women of more mature years.

Anyone born in a pioneer settlement will recall the time when such was the feeling among our people. Contentment and happiness reigned supreme. No one among them was overly rich and no one was so poor that he could not give vent to a hearty laugh, give his neighbor a warm and friendly handshake and be contented and happy. They struggled, they suffered; but they had faith in America as a land of opportunity. Here was land and here were natural resources in abundance for all. There was no need of envy, jealousy or ill-will. Most of them had the same feeling as the wise man of old when he exclaimed, "Give me neither poverty nor riches; feed me with food convenient for me." Much land or much money would simply give added worry and trouble. Thus we lived and prospered in America until gold became our god. Before that the Bible was our guide, our comfort and our inspiration, and its God was our God.

This same god of gold has led us into captivity, where we are now in depression and in sorrow, and we have "hanged our harps upon the willows in the midst thereof—and they that wasted us required of us mirth."

Many proclaim that all we need is more money, or easier credit, so that we can take on some more debts on which to pay interest. How we can get prosperous by starting a vicious circle like that is hard to understand.

But, one thing is certain, and that is that there will never be general prosperity until every person willing and able to work will have an opportunity to make an honest living for himself and his dependents.

To be a real home, it must be owned by the family occupying it; otherwise, very little interest will be taken either in beautifying the home or its surroundings. As a matter of fact, the home should be made the most attractive place to every member of the family.

To bring about such a condition, ample provision must be made, so that every family of children can acquire a home, be able to pay for it and be able to keep it even after the head of the family is no longer able to earn much of an income. This is the greatest problem for us as a people to solve. When we have solved this problem, we will have less difficulty in overcoming many other seeming obstacles in the way of general prosperity and happiness.

In our present depression, the Federal Government should have made home building and refinancing its main program, and worked out a scientific plan for the carrying out of such a program, applicable both to city and country. Out of the billions of dollars appropriated by the national government for economic relief a very small per cent of it will be put into the hands of the general public. The bulk of it is poured into the coffers of big corporations, financial and industrial, with the hope that some of it will eventually find its way into the hands of the toiler.

This is not said for the mere purpose of finding fault with the present national administration, but for the purpose of calling attention to what financial and industrial centralization has led us to. The previous administration was still more inclined to rely upon big business to direct all possible plans of relief and reconstruction. Furthermore, no economist or statesman has hitherto brought to the attention of the national government a workable plan to solve our present economic ills and at the same time prevent the recurrence of similar economic depressions in the future.

It should be borne in mind that money has a tendency to move upward and not downward. Under present conditions, if a billion dollars were placed into the hands of the ordinary workers it would not take six months before the greater part of it would have found its way into the hands of a comparatively small group of people.

When home ownership becomes the rule even among the humblest toilers, this tendency will materially change. A fair share of the earnings of the people will be kept at home, and each family will have put away a little for a rainy day. The best illustration of this is the average French farmer who has but a few acres of land, but he tills it well, he economizes and saves a few francs every year, which enables him within a few years to acquire a share or two in the Bank of France or in some other old reliable financial or industrial institution. Thousands of the independent Frenchmen never owed anybody a single sou during their entire lifetime. The consequence is that the

old homestead often remains the property of the same family for generations, and it has never been on the verge of being sold for taxes or foreclosed for failure to pay the interest or principal of some mortgage placed upon it for some reason or other.

There is scarcely any further opportunity for pioneering even in America. The last West has been occupied. The future will see considerable readjustment. Thousands of farmers now residing in the semi-arid regions have become tired of repeated crop failures and they will seek new homes in localities where drought and crop failure is the exception rather than the rule. This is a most fortunate time for such readjustments. The very best lands as to soil fertility and location can now be bought at low prices and on terms to suit the buyer, providing he is thrifty and knows something about farming.

When such a readjustment as to permanent locations has taken place, we will be in better position to plan for the future, not only for a few years but for generations. There is seldom anything to be gained by families moving about from place to place, and especially is this true now when every home, in every part of America, can be kept in close touch with the entire civilized world, through newspapers, magazines and radios. People in isolated rural communities may by the means of the radio enjoy the best programs of lectures, sermons and music available to anybody in any location.

One fortunate result of a greater permanency in residence on the part of the great mass of the people in every section of the country will be a marked decrease in crime; because each locality will know its inhabitants and it will be difficult for criminals to escape the arms of the law. They will be quickly apprehended and brought to justice, and this will be especially true when the townmeeting plan that we advocate will become general throughout every one of the forty-eight states of the union.

Our statesmen require greater wisdom now than they ever did. Our problems are more complex than ever before; and many of them are new, so that we have no precedents to go by. This requires much thought and originality. However, if we will but cling to certain fundamental principles that are always true, we shall not go far astray.

In spite of all of our mechanical inventions and chemical discoveries we should nevertheless continue to live the simple life that Theodore Roosevelt recommended and was always so fond of. Ever since God sent man forth from the Garden of Eden to till the ground man has been the happiest and lived his life the most abundantly

when he has obeyed the most ancient of law: "In the sweat of thy face shalt thou eat bread."

We should not be too much in a hurry to avoid manual labor, especially of the kind that is invigorating to our health. Many people have shortened their lives by sudden cessation of manual labor, either by retiring or by substituting for it indoor office work. Automobile riding cannot make up for it. Extensive walking regularly every day would be better. A human being in order to maintain his health and strength must either be engaged in some manual work or take daily physical exercises. The development of the intellect is of but little value if it is not supported by a healthy body.

In the Christian nations up till recent times the church was relied upon to give educational training to the children, and that worked fairly well where there was an established or state church which believed in education and enlightenment for all the people, both male and female.

However, in America we had a different problem. Due to sectarian strife and bitterness experienced in many of the European countries the colonists were definitely against an established or state church, and the first amendment to the Federal Constitution provided that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Without an established church to be the government's agency in educational training it was inevitable that a public school system should be established in this country. As believers in our form of government and in our institutions, we are of the opinion that it was highly proper that that was done, and that the system did not stop with the establishment of elementary and secondary schools, but that it went the full length and established state universities as well. Without a complete educational system, equality of opportunity could not have been established or maintained.

There is considerable danger just now that an onslaught will be made against adequate appropriations for our schools, especially for our universities; and it behooves every patriotic American to be ever alert in defense and in support of all our state educational institutions. Let us not permit any backward step, even in the name of economy. Let us rather skimp on needless luxuries and reduce our annual bill for cigarettes, cosmetics, prize fights and other habit forming or wasteful expenditures.

The heart and soul of America will both be weakened and fail

in their ultimate purpose and goal, if the schools are to be thwarted in their work of developing our children and our youth for parenthood and citizenship in co-operation with the home and the community.

A well-balanced training of our children and youth in our homes, aided by our schools as they are gradually being perfected, will eventually prepare our citizens for their duties and thus create an intelligent electorate, which is absolutely essential to self-government; but every citizen ought to be familiar with the struggles that had to be waged before the dreams and visions of the early pioneers in self-government became a reality. It should not be forgotten that the New England townmeeting was an important factor in bringing about the desired results. If the citizens had not had a thorough training in local self-government and been thoroughly grounded in the fundamental truths of democracy there would not have been an American Republic in existence today.

In this country, where there is no state church and where less than one-half of the population belongs to any church denomination, the church alone cannot be relied upon to furnish the necessary educational training in any class of schools, elementary, secondary or college. As previously stated, the state has to provide for the education of the people in every section of the country.

This situation, compelling an absolute separation of church and state, led some people to favor an unwise step in the name of religious freedom. Believing that such a separation made it necessary to take the Bible out of the public schools, they took it out. We are reaping disastrous results from this, and we will continue to do so until the Bible is restored to the schools. We cannot expect to be successful in our battle against crime as long as one-half of our children and youth are denied access to the reading of the book which is the source of the religion upon which our government and our institutions are founded. It is safe to say that compulsory education itself would not have been brought about without the influence of this very book. All the great statesmen of the early days of our country's history, including Franklin, Washington and Jefferson, were definite in their belief that our government could not long endure without religion and morality. If the Bible is counted out, from what source are the public school children of America to get their religion? If religion is counted out, from what source are they to get their morality? Still we proclaim with Thomas Jefferson in many of our state constitutions and inscribe

on the walls of our legislative halls the following statement: "Religion, morality, and knowledge being necessary to the happiness of mankind, schools and means of education shall forever be encouraged."

As a people we need a spiritual awakening. The Bible must be restored to our schools. Our schools need the benefit of a spiritual uplift that only the Bible can furnish.

That the home should be the real heart of America cannot rightly be questioned. The typical home consists of husband and wife, together with one or more children of their own. There may be other persons connected with the family, closely related or otherwise; but parents and children are the essential parts of it.

To attain the best results, both for the individual and for the state, each family should have a separate home of its own. This condition meets considerable difficulty in its realization where families live in hotels and apartment buildings. The ideal home must have a sphere of its own, separate from the outside world, so that mother love may have ample opportunity to wield its beneficent influence over the growing child. Real love cannot be taught by rules and mere admonitions. It must be lived and can be taught only by sacrifice and service. Love alone can beget love, and no one can exemplify love to the child as well as the mother.

Anyone who would want to abolish the individual family home in the name of economy or culture cannot possibly have experienced and been touched by any genuine parental or filial love—and what is life without love? Shall dollars and cents be allowed to stand between us and the living of a complete and abundant life? Certainly not here in America, where we have material riches in such abundance that 100,000,000 families with an average of five members could each be provided with individual homes fit for the most select to live in.

As to culture, how can that be attained by anybody who has not experienced human nature and human life in its highest form? The main trouble with those who despise family life and the so-called old-fashioned home is that they are too sensual, materialistic or lazy to enjoy the higher, nobler and the more spiritual things of life.

Can you name a great artist in music, painting or sculpture who has not received his first or greatest inspiration from his home life? The soul of man in order to blossom forth and bear much fruit in later life must be touched in childhood; otherwise, it is apt to remain dormant or dwarfed during the balance of its terrestrial life, and fall

far short of its possibilities and its proper goal. All history and literature testify to the truth of such a contention.

The sanctity and the importance of home life cannot be overestimated. To preserve it and to surround it with the best of influences is absolutely essential to the preservation of the state. Rome did not crumble until her home life had crumbled. The Teutonic hordes could not have swept victoriously down on Rome and have succeeded in terrifying her people and destroying her political power, if her leaders and the backbone of her people had not become so degenerate that they cared more about attending the public baths, the races and the fights in the arenas and engaging the greater part of their time in licentious living than they cared about preserving the purity and the sanctity of their homes.

No nation or people can progress very long even materially or rise in culture unless its home life is sound and pure. A man with a weak heart can not accomplish much, and when it ceases to function properly, his days are soon numbered. There can be neither a hardening nor a weakening of the muscles or any other part of the heart; they must be normal. What does it help, no matter how well a person's arms or legs may be developed and how perfect his teeth may be, if his heart fails him? Thus with America and every other country, the home life of their people must be right. This is especially true in a so-called democracy or where there is a republican form of government, as we have in America. Big buildings, great highways, costly motor cars, mass production or even large supplies of gold cannot be substituted for any deficiencies in the sanctity and in the purity of the home.

The school is the tutor employed by the home and the combined citizenship of the state to assist them in giving their children and their youth the necessary educational preparation for the parenthood and the citizenship of each succeeding generation. As each generation should furnish some original contribution to knowledge in addition to the sum total handed down from all previous generations the normal condition should necessarily be continual progress in all lines of endeavor.

Our aim in this work is to outline certain fundamental principles that must be adhered to as well as to call attention to certain material conditions or environments that must be obtained and made secure in order to establish such an ideal condition here in America. If we succeed, the entire world will eventually copy it and benefit by it.

The family was the original political unit and the beginning of all government. Kinship bound together its different members. As the family grew and multiplied in numbers, it became more and more important to adopt certain rules and regulations which all of them had to comply with, in order to prevent confusion and disorder.

Finally, the miniature state was formed for a group of people bound together, partly by kinship of blood and partly by adoption.

In this country we have people of many nationalities, each of them with many centuries of history, dating back to their early days of primitive attempts at government based on kinship, down to modern times when it had become based on territorial residence and conquest, as well as kinship.

Although people of every nationality and race have contributed something and all are granted equal opportunities in this country, America's traditions, customs and laws are distinctly Teutonic and mostly English. This is due not only to the predominance of the English among the early colonists which was augmented later by a great influx of immigrants from Northern Europe, but is due also to the fact that the Teutonic peoples were upon their arrival here better prepared for self-government than the nationalities that came from Southern Europe and other parts of the world, where popular government was still unknown in practice.

For centuries, it had been an accepted doctrine in nearly all countries that the individual exists for the benefit of the state, instead of our theory, which is that the state exists for the benefit of the individual. We consider the state simply an organ of society, to carry out certain work in which all the citizens of the state are interested and can not perform efficiently singly, or in smaller groups. In fact, it is merely an organization of society for mutual aid. This may include a variety of things from the exercise of police power for the maintenance of law and order to the carrying on of public works, the establishment of schools and postal service.

It is hard to think of our new conception of government without the influence of Christ's teachings about the importance of the individual. It rests on the teaching about the responsibility of the individual to God and to his own conscience, as the voice of God. The Teuton, among all the people of all history, seems to have been the best prepared for and adapted to this theory, as he by nature stood for individual initiative and freedom, very much unlike anything found

among any other people except as they may have been influenced by Christian teachings.

Among the Germans, Scandinavians, Angles, Saxons and Jutes there were chiefs with devoted followers of their own ready to die for them in expeditions or encounters of their own making independent of their government. This idea of allegiance to individuals, coupled with the individual's idea of personal responsibility to God and one's own conscience, has formed the foundation of our conception of a government for, by and of the people.

There is a struggle today going on between this distinctly American conception and the monarchical conception of the aggrandizement of the state as the chief thing in government. Where the monarch was a despot he considered himself as the personification of the state, and even as the state itself. The modern dictator is, undoubtedly, of the same belief. The sovietism of Russia is not much different, except that the head of the government is supported by a well-organized small minority, which by military power and clever police organization enforces its mandates and decrees on an unorganized majority, which it keeps continually under strict surveillance and severe rule.

We believe that our form of government, which obtains its power from the people governed, together with the free institutions that have been built up in harmony with it, is the best form that has ever been devised by the mind of man, and put into actual practice, under which man's highest hopes and aspirations may be the most fully attained. This form of government is worth preserving and perpetuating, and it can be done; but not unless we build anew on the firm foundations that our fathers built. For over a generation while we have been chasing the phantom dollar, we have allowed our government to serve the favored few instead of the many, which is altogether contrary to our pretensions and professions. We have not changed our mottoes, but we have changed our practices. Our statesmen and even our politicians have all the time continued to proclaim at the hustings and in the legislative halls, "Equal rights to all, and special privileges to none." The time has now come when we must demand that their actions accompany and harmonize with their professions.

The Greeks and Romans knew something about democracy, but they knew nothing about representative government, which the Teuton seems to have always known, and which we have adopted. Representative government can be made responsive to the will of the people only when the people are well informed about the questions

involved and then are alert in electing as their representatives the men who will carry out their wishes. The difficulty in doing this increases with the size of the constituency.

The voter can readily learn to understand the needs of his town or village, but it becomes increasingly difficult to understand the needs and the solutions of the many intricate problems of a large city, an entire state, or our entire country. But, as the voter becomes well acquainted with his local government, its political machinery and its workings, he will gradually learn more and more about the larger political divisions in which he as a citizen is vitally interested and in which he must play his part.

In the local townmeeting or in the organization of the local election precinct in which he resides is the place where every American voter must take a part and do so intelligently and independently, if our government is to be truly representative and successful.

There are about 120,000 local election precincts in the United States, and each of these should be organized, and meetings should be held in these several times a year. Adult citizens should in this way rub elbows with their neighbors in the same way that their children do at our public schools. If this became the general practice there would be a better understanding among the different classes of people, there would be less class hatred, and there would be more successful co-operation.

Some people have an idea that the average voter is well informed on public questions and governmental matters. This is not true. There is even a big percentage of college and university graduates who are very deficient in their knowledge of civic matters, so what can be expected of many of our voters who have not even an elementary school education?

It is true that we expend about \$2,500,000,000 annually on education, but it is only recently that we have begun to teach such subjects as community life problems and civics, and often the courses given in those subjects have not been practical enough to do much good. We can not afford to wait another generation until those subjects are introduced and taught properly in all of our schools. We need an intelligent electorate right now. This is an opportune time for making great progress in our social, economic and political life, and we must be prepared to bring it about without any further delay.

Even if we did have proper instruction in all of our schools covering government, citizenship and leading public questions, that would

not of itself bring about intelligent citizenship and good government. Mere knowledge of physics would not of itself bring forth useful inventions, nor would mere knowledge of chemistry bring forth startling chemical discoveries. It takes continued study and experimentations to get results. This we find true in every field.

We have so far failed to obtain the best possible returns from our huge educational expenditures. We should go further. There should be no let-up in our educational program. Adult education should be provided for in every election precinct in America, in connection with the local organization comprising every voter in the precinct. This organization should be run by the voters themselves. Regular meetings should be provided for where public questions should be discussed by the local members, with such assistance from outside talents including our teachers as they may find necessary and be able to procure. This mode of procedure would bring about such systematic and intelligent study of public questions as could not possibly be done in the schools that have to deal with the children and youth whose minds are still too immature to grasp the more intricate questions of local, state and national government. As soon as the voter has mastered the understanding of his local government, it becomes easier for him to understand the bigger and more difficult civic problems that he has to meet in his full exercise of suffrage as an American citizen.

The contribution to be furnished by our schools to the educational work to be carried on by the organization of the voters in the local election precincts will be more fully discussed later on, under the topics of townmeeting and adult education.

In the rural districts and in the villages and smaller cities, the voters of the local election precincts have definite problems of their own to work out, and they have also certain public officials to elect, which gives them better local training than can be obtained in the larger cities where the unit is the city ward, and in many cases the entire city, except as the city may be divided into commissioner, legislative, or congressional districts. No matter under what circumstances, the voters in every election precinct should, nevertheless, be organized. There is some practical work, even in a political way, to be done in every precinct. There are caucuses to be held and there are delegates to be chosen to represent the precinct at nominating and other conventions. These are matters of much importance. If there is no strong local organization, the delegates are generally hand picked

by some big political boss in conjunction with his trusted political henchmen or "ward-healers."

The reader will readily understand that there is very little use in loud talking and much writing about reform in politics until the local voter is given a fair opportunity to express his will in the local election precinct or townmeeting, which is, in fact, the real soul of America.

There are many worthwhile reforms that, if properly carried out, would accomplish a great deal of good; but without first developing an intelligent and an independent electorate there is no way of bringing about any substantial improvements in the economic and social status of the common people.

Take, for instance, our warfare against crime. We should have learned by this time that severity of punishment does little to deter it. Two hundred years ago, England had severe enough punishment for crime. Over 200 different crimes were punishable by death. Even pickpocketing was punished by public hangings, and so many people gathered at the hangings that pickpocketing was thereby greatly increased. However, the certainty of the apprehension of the criminal is by far the greatest deterrent of crime. We can aid in the development of a proper system for the apprehension of the criminal by organizing every election precinct in our country, and providing in each of them minute men and minute women as vigilance and intelligence committees.

England of 200 years ago was saved, not by severe punishments but by a great spiritual movement, inaugurated by John and Charles Wesley; and that is what America is in the greatest need of today. Other reforms may be accomplished by an intelligent and active electorate.

A great orator, a group of men of great ability, or even a minority political party may thunder away for years against the wrongs and injustices in our financial or industrial fabric without any appreciable results. This often leads to impractical radicalism on the part of thousands of well-meaning and patriotic citizens, because they become impatient and discouraged and see no hope for reform along regular constitutional channels.

Believers in public ownership of public utilities and proponents of the nationalization of the natural resources of our country should realize that their plans could never become successful without an intelligent and independent electorate. Likewise, the defenders of a capitalistic industrial system for profit should know that, if their

system can not in a land of plenty like America be so adjusted as to give at least the bare necessities of life to every person able and willing to work, it will soon be discarded, and rightly so.

America has nothing to fear from an intelligent and a courageous electorate; but she has much to fear, from an electorate who are ignorant in civic affairs and who in their political actions become motivated by a feeling of being kept in an economic, social and political bondage. Russia, Italy and Germany should serve as object lessons for us.

Shall we allow America, the real cradle of liberty and the real world laboratory of representative democracy, to go the way of Russia, Italy or Germany?

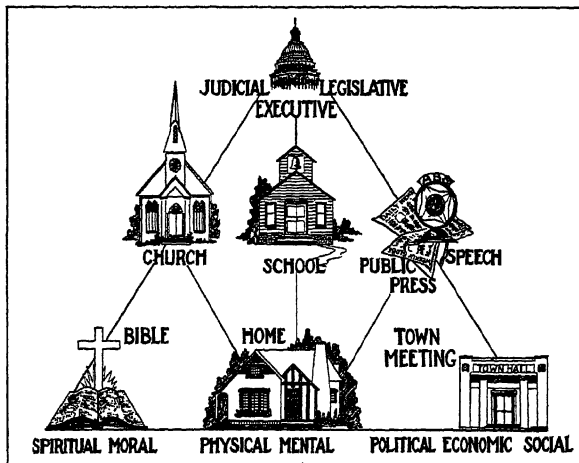
This book is first of all, and above everything else, an appeal to every patriotic citizen in America, rich or poor, of high or of low degree, irrespective of political and denominational affiliations, who love their country, with its form of government and institutions founded on the "golden rule" to wake up and start immediately to co-operate with one another from the lowest to the highest political unit; so "that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth."

"Let us rise up and build" our nation on the rock on which its founders, through faith, sacrifice and service, laid its foundation.

The accompanying graph, or illustration, shows the fundamentals of our government and institutions and represents graphically our ideas on the different questions covered in the first three chapters of this book and gives expression also to the fundamental principles adhered to in the remaining chapters.

We contend that the Bible is the chief source of inspiration, not only for our spiritual, but also for our moral life. As we daily need bread for the sustenance of our physical body, we are daily in need of communion with our Creator for our spiritual and moral well-being, and God speaks most definitely and clearly to us through the Bible which "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Our nation is built on the Bible and as a people we can not become happy and prosperous unless we use the Bible as our constant guide and inspiration. We can not leave to any clergyman, priest or church



*The Fundamentals of America's Government
and Free Institutions*

to do for us what we must do ourselves; but that is what we have done, and the result is that we have suffered, the church has suffered and our country has suffered.

We have treated all fundamentals alike. We have become accustomed to leave all our important duties to some agency. We have left to the church our spiritual well-being. We have left to the schools the teaching of good morals to our children, but we have taken the Bible, which is the chief source of good morals, out of the schools. We have discarded the townmeeting or local election precinct organization and left our economic, political and social well-being to "ward-healers," professional politicians and propagandists of selfishness and greed. In the face of all this, can we expect anything but a gradual increase in corruption, vice, poverty and crime?

If we once again as a people make the Bible our guide and inspiration, the church will again become a powerful agency for the moral and spiritual uplift of our people, without which corruption and crime cannot be retarded.

If the Bible be again re-introduced into our schools and the teachings of Christ be taught to our children, a new day will dawn for America. The main aim and struggle then will not be for wealth, power, pleasure, or fame, but will be to build character and to find opportunity for sacrifice and service.

If we, furthermore, make the townmeeting a real and living thing, there will be less chance for political corruption and the people will speak their convictions definitely and unmistakably through their regularly elected representatives, and our country will again become a representative democracy, or republic, as intended by its founders.

As the Bible, the home, and the townmeeting, all three combined, made America great, we can ill afford to neglect or eliminate any of them in our national life.

The wisdom contained in the Bible is of so great importance that it should be studied by every pupil in our schools. Its study should start at least as early as in the fourth grade in our school system, and be continued through the high school course. Special textbooks should be prepared for it. A hundred-page book of excerpts from both the Old and New Testament should be adapted for the fourth, fifth and sixth grades, and a large book, containing a summary of the Jewish people, beginning with Abraham, and excerpts containing in all about one-seventh of the Old Testament, and the entire New Testament, with a brief summary of the history and growth of Christianity, and

the origin and development of the American Republic for the seventh and eighth grades, the high school and later use.

A copy of such a book might well be donated by the Federal Government to every person arriving at the age of twelve years. For the preservation of our form of government, with its accompanying institutions, the urgent need of this is already apparent.

Democracy is founded on Christianity and is dependent upon Christianity for its maintenance and perpetuation, and Christianity will, in the future, be, more or less, persecuted under all other forms of government but democracy. Germany and Russia are mere illustrations of such a trend which may soon become world-wide. By democracy, we mean government, or rule, by the people, and it includes not only republics like the United States, but limited monarchies like those of England and the Scandinavian countries.

There is a precedent for our proposal in our country's history. During the Revolutionary War, the American Congress imported twenty thousand Bibles to distribute among the colonies. In the "Journal of Congress," that records the vote (September 11, 1777), their reasons for such action are given: "The use of the Bible is so universal and its importance so great, that your committee refer the above to the consideration of Congress."

A brief study of the crime statistics of our country recently published by the United States Flag Association, should convince us that something along this line must be done and that without delay.

Within but a few decades after George Washington was inaugurated as President in 1789, America became the leading nation of the world, due chiefly to the fact that her founders made the Bible the cornerstone of her government and her institutions; and, by making the home her heart and the townmeeting her soul, they made it possible for our republic to become an imperishable living organism, capable of infinite growth, development, and progress. It is for us to build on the same foundation that our fathers built, to continue the work that they started, and to make their vision of an ideal republic a reality.

To emphasize the importance of the home and the townmeeting, it might be well to create a new executive cabinet position, to be known as the "Secretary of the Department of Home and Townmeeting." Does not the home constitute the basis of our entire nation and her future? Furthermore, can our present government be long maintained as a representative democracy unless the townmeeting

or the local election precinct organization be brought to life again and be made to function as it did when it made possible this republic, which is worth saving, not only for ourselves but for the world and for posterity?

Everybody will soon realize that the capitalistic system can not long survive unless conditions are made such that every family may own a home, that every citizen may have a voice in our government through the townmeeting, and that Christ's teachings may be allowed to mellow the hearts of men to the extent of turning them from selfishness and greed to sacrifice and service in the interest of their fellow-men.

IV. Co-operation in Building

“IN the sweat of thy face shalt thou eat bread, till thou return unto the ground—the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken.”

The above are the most ancient of laws, and they are applicable to every human being, irrespective of race, creed, color, or station in life. Man belongs to the soil, and it is but natural that he should be the most happy when he tills the ground and watches the growth of the soil. The earth is his, to subdue and to have dominion over. There is an abundance of land and natural resources for all, and by intelligent co-operation there is almost no limit to the material development that he can achieve for the prosperity and happiness of all mankind.

Ever since man went forth from the Garden of Eden where he first lived and where no tilling was necessary, he has been looking for other Gardens where his toil and tilling would bring forth the greatest harvests from the growth of the soil; and he has found one or more of them on every continent. He has found them on the Yangtse in China, on the Indus and the Ganges in India, on the Dnieper and the Volga in Russia, on the Rhine and the Danube in Central Europe, on the Nile in Egypt, on the Congo in Central Africa, on the Amazon in Brazil, and on the Platte in the Argentine; but nowhere has he found anything in the wide world to compare with America's Garden, the Upper Mississippi Valley Region. There is no other area in the world twice its size that is as rich in natural resources of all kinds, to yield all staple foods in abundance for the feeding of hundreds of millions and to supply the leading minerals for an almost limitless industrialization.

The United States of America, of which America's Garden is but a part, is the best balanced country in the world as to its annual crops and other natural resources. It is the most self-sufficient nation lying within a compact area of contiguous territory.

As we shall see later, whatever may be lacking in agricultural products or minerals within this ideal garden can be obtained from areas near its border or are within easy reach from some other section of the country.

The wealth of the United States compared to that of other countries is enormous. From the following table it will be seen that its

wealth is much more than that of the next four wealthiest nations in the world.

The following is the estimated wealth of the twelve leading countries of the world prior to the financial and industrial collapse of 1929:

Country	Estimated Wealth
United States	\$320,804,000,000
United Kingdom	120,000,000,000
China	60,000,000,000
Germany	58,000,000,000
Japan	53,000,000,000
France	52,000,000,000
Union Soviet Republics	52,000,000,000
Canada	22,000,000,000
Italy	22,000,000,000
Brazil	16,000,000,000
Argentina	15,000,000,000
Australia	14,000,000,000

Our present wealth measured by dollars in this country is less than shown above; but it is proportionately less also in all of the other countries.

Our country is fortunate in having an abundance of the most valuable resources. In recent years it has produced 65 per cent of the world supply of corn, 25 per cent of the wheat, 40 per cent of the tobacco, 60 per cent of the cotton, 44 per cent of the coal, 47 per cent of the iron, 70 per cent of the petroleum, 40 per cent of the lead, 45 per cent of the zinc, and 54 per cent of the copper.

It is also fortunate in being located in a zone that requires thrift and industry on the part of its inhabitants. No nation outside of the temperate zones is today very progressive along any line and there is no country located in the torrid zone that has the essential natural resources for great industrial development. Portions of Africa and Brazil may have considerable iron but both are short on coal, and in industry about three and a half tons of coal are needed for each ton of iron.

Although the United States has only about one-sixteenth of the world's population, it has more than one-seventh of the white population and a greater number of literate people than any other nation in the world.

The wealth of this country increased so rapidly during the twelve years following the late war that it changed from a debtor nation to a

creditor nation and for years it lent large amounts to almost every country in the world.

It is not only in the annual production of leading articles of crops, raw materials and manufactured products that the United States excels, but also in its reserve resources. It has more than one-half of the world's reserve resources in coal, and its potential resources in iron may equal that of the rest of the world. In fact, Minnesota alone may have as much iron, and we have besides large deposits of iron ore in Alabama, Georgia, Tennessee, Colorado and Texas. Our coal fields are widely distributed, so that many sections of our country may be profitably industrialized.

To show the extent of the country's production we shall quote a few figures as to leading articles produced: we produced 61,908,000 tons of iron ore in 1925, and 663,100,000 tons of coal in 1926, and in the same year we produced 766,500,000 barrels of petroleum and 2,322,000,000 pounds of copper.

The soil and the climatic conditions of the country make it also exceedingly rich in staple agricultural products.

Our average annual crop of corn is over $2\frac{1}{2}$ billion bushels, wheat over 800 million bushels and oats more than a billion and a quarter, and potatoes 400 million bushels. We also produce annually an average crop of cotton of about 12 million bales and the production reached as high as 17 million bales in 1926. There were on the farms, in 1927, 57 million cattle, 41 million sheep and 52 million swine.

Agriculturally, the United States consists of a number of distinct regions. Along the Gulf Coast and along part of the South Atlantic Coast a considerable amount of rice and cane sugar can be raised. Farther north, from North Carolina to the Texas Panhandle, cotton is grown extensively. North of the Cotton Belt is the Corn and the Winter Wheat Belt extending from Colorado to Virginia. Still farther north we come to the Corn Belt, extending from Ohio to Central Nebraska and from Central Missouri to Southern Minnesota, and to the north and east of the Corn Belt is hay and pasture land, especially adapted for dairy farming, and to the north and west we find an extensive Spring Wheat area. Between the above belts which run east and west and the Rocky Mountain Region we have the Great Plains, especially adapted to cattle and sheep raising. In the mountain region the farming varies from fruit raising to wheat raising. On the Pacific Coast we find wheat and apple raising in the North and Central parts and vineyards and orange groves in the South.

As to timber, there are extensive hardwood forests in Louisiana and Mississippi and portions of neighboring states, some pine forests left in Michigan, Wisconsin and Minnesota, and big areas of pine, fir and cedar in the Western States.

As to minerals, the big iron ore deposits are in Northern Minnesota and portions of Michigan and Wisconsin, near Lake Superior, with lesser deposits in Alabama, Tennessee, Georgia, Colorado and Texas. The coal deposits stretch from West Virginia to Iowa, with the biggest field in the Dakotas and Montana, and smaller areas in Texas, Alabama, Tennessee, New Mexico, Colorado and other states. The next mineral in importance is copper, of which we have rich fields in Michigan, Montana, Nevada, Utah, and Arizona. We find zinc in Missouri and North Carolina, and immense deposits of phosphate and bauxite in the Tennessee basin. The biggest oil fields are in Oklahoma, Texas, California, and Wyoming, together with numerous others of less importance.

The wealth of a country is greatly increased by the improvement of its transportation facilities. The Panama Canal added several billion dollars to the wealth of the United States. However, in order to give equal opportunity to the interior of the country, transportation on the Great Lakes as well must be improved, in order to provide a cheaper and a better outlet to the Atlantic Ocean, by way of the St. Lawrence River. Also the entire Mississippi River from Grand Rapids, Minnesota to the Gulf, together with big portions of its tributaries, must be made navigable by the widening and deepening of the channels, as may be required for the greatest possible use.

The completion of the proposed improvements would add over \$50,000,000,000 to the wealth of the United States and it could be done during a period of seven years. It would be the greatest impetus to business that could possibly be undertaken, and both the Seaway and the River improvements would not cost more than \$1,000,000,000, or not much more than twice the cost of the Panama Canal. To start the construction of the proposed Nicaragua Canal before the two above named projects are well under way would be a grave mistake. Nothing will delay either project unless certain commercial interests in New York, single-handed, with their financial power, have greater influence in Washington than the people of the entire country lying between the Allegheny and the Rocky Mountains. Under the leadership of Chicago and St. Louis, assisted by Kansas City, Omaha, the Twin Ports, the Twin Cities, and numerous other cities that are in

turn supported in their fight by millions of townsmen and farmers occupying an inland empire, potentially the wealthiest in the world, it should soon be possible to bring about the consummation of these two projects.

The interior of the United States cannot be properly developed without industrialization, and it cannot be industrialized without improving its transportation facilities. The construction of railroads running North and South and connecting the leading centers of the interior of the country with the Gulf of Mexico and other southern points and the co-ordination of all our modes of transportation, would also add billions of dollars to the wealth of our nation. It is of no use for one form of transportation to fight another. By proper co-operation all may prosper, while each one will contribute its share in the building of America.

When these improvements have been made, then we may need another canal connecting the Atlantic with the Pacific. Then nitrates, tin, jute, hemp, sisal, rubber, tea and numerous other articles can be shipped from the Western Coast of South America and the Orient directly to Houston, New Orleans and other Gulf Ports, to be reshipped at New Orleans up the Mississippi and its tributaries and at Houston and other ports by railroad to the vast prairies and plains in the interior. In return, outgoing shipments from the same ports can be made of wheat, flour, machinery, cotton, dairy products, tools, farm implements and other food and factory products of every description to supply our ever-growing profitable trade with South America and the Orient, whose people will in the future be our best customers and our best friends. What strengthens our position is that we need their goods and they need ours. Our relation with the nations of Europe is different. They have very little besides olives, rare paintings and curios to sell us, outside of what we can produce ourselves; but we have to buy from them articles that we ourselves produce in order that they may be financially able to pay for the food and cotton which they have to buy from us. Let the bankers of the East continue to lend Europe money at their own risk, after the people of the rest of the country have begun to keep a fair share of their money and other wealth at home to be used to develop our immense natural resources for the best interests of the country as a whole.

When we have completed the improvements outlined and suggested above and made the necessary readjustments in our commerce

and trade with the rest of the world, the wealth of the United States would thereby be increased by many more billions of dollars.

Although, according to estimates, the United States has greater oil reserves than any other country, we are in a better position than other nations, even if the world's oil supply should ever give out, because we can at any time fall back on our immense annual production of cornstalks, from which we can obtain our necessary motor fuel at a very reasonable cost.

As an integral part of the real wealth of our country, it may be added that the people of the United States are more ambitious and progressive and have more originality and initiative than any other people in the world, and as they have mostly come from strong and healthy stock they will not be susceptible to deterioration or degeneracy as quickly as many other nations of less virility and less ambition.

In no better way can the wealth of our country be maintained and increased than by giving equal opportunity to every individual, to every industry and to all sections of the country, because in no other way can we avoid economic and political bondage, which history proves to be inimical to progress and general prosperity.

The possession and the consumption of the great quantities of raw materials has a close connection with the accumulation of wealth in a country. The United States, the wealthiest country in the world, consumes in her factories or refineries two-thirds to three-fourths of the world's annual output of petroleum, rubber, silk and copper, one-half of the lumber and iron ore, nearly one-half of the coal, one-fourth of the cotton, one fifth of the wool, and more than her per capita share of raw food stuffs.

The high per capita utilization of mechanical power in countries of great wealth is also illuminating. According to estimates, thirty-five man power of mechanical energy are utilized in the United States to every man power of physical human labor. In Great Britain the ratio is about twenty-three to one, in Germany fourteen to one, in France nine to one and in Italy only two to one.

On account of its well-balanced natural resources, North America is a richer continent than either Africa or Asia, which have much greater areas, and for the same reason the United States is much richer than any other area in the world of the same size, and America's Garden in the Upper Mississippi Valley constitutes by far the richest and most self-sufficient region for its size that can be found anywhere.

The United States proper, which has an area of approximately

3,000,000 square miles, may be conveniently divided into four parts. The largest part, consisting of the eleven Rocky Mountain and Pacific Coast States, has an area of 1,189,140 square miles. The smallest part, consisting of the eleven so-called eastern or North Atlantic states, has an area of 183,675 square miles. The third part, consisting of the twelve Southern States, comprising the eleven states of the old South and the State of Oklahoma, has an area of 822,652 square miles. The fourth or remaining part, consisting of the fourteen Upper Mississippi Valley States, seven on each side of the river, counting Minnesota with the states on the West side, has an area of 831,252 square miles.

On the accompanying map, the first part is in vermilion color; the second in blue; the third in olive; and the area comprising the fourth part is colored green.

Leaving out the semi-arid areas of the western portions of the Dakotas, Nebraska and Kansas, the Ozark Mountain region of Missouri, the mountainous areas and the highlands of Kentucky, West Virginia, and Ohio, the timber and cut-over lands of Northern Michigan, Wisconsin and Minnesota, and a strip of land of North Dakota along its Canadian border, to be set aside for tree planting, there remains of the Upper Mississippi Valley or green-colored states an area of about 625,000 square miles, or about 400,000,000 acres, which we appropriately designate as "America's Garden." It is enclosed on the map by a faint green border, to indicate its approximate boundary lines.

The Vermilion States, on account of their climatic conditions, their mineral, timber and other natural resources, and their location, can easily support a population of 60,000,000 or five times the number of people they now have. The building of the Panama Canal gave them easy access to all the markets of the world, including our own; and, as soon as peace is restored in the Orient, nothing can stop a revival of progress and prosperity for this section of our country. Its Columbia River region is, perhaps, adapted to the greatest future development.

On the other hand, the Blue States, in order to save themselves from an impending financial collapse of their own, should begin immediately to shift much of their business and their industry to the Mississippi Valley and to the South. As New York City and other ports of the Eastern States will decrease in commercial and financial importance with the decrease of trade and commerce between this country and Europe, the Blue States will increase very little in popu-

lation from now on. Their peak may not much exceed 40,000,000 which will allow for but a small increase above what they already have. It is but natural that Horace Greeley's advice, "Young man, go West," should again become popular with the youth of this region. However, there is room for a more intensive development of many of the resources of these states that have of late years been unduly neglected.

The Olive States are about to enter into a period of greater industrialization. North Carolina, Alabama and Georgia have already developed extensively a number of industries; but the near future has much more in store for the South.

If the Tennessee basin should be developed along the many lines suggested by President Franklin D. Roosevelt, it would give a great impetus to the industrialization of many of these states, especially in the eastern division of them.

In the western division, Houston, Galveston and New Orleans will become very important shipping centers, and will thus help in the further development of Oklahoma and Arkansas and the interior of Texas and Louisiana, much of which is very rich in natural resources and has great possibilities for the future.

Florida may never become noted for her manufacturing, but she is bound to remain a leading fruit raising state and be second to none in her winter resorts, which will give her much wealth. Much of this business will, of course, have to be shared with many of the other Southern States and California. No state will ever again have a monopoly of it.

In spite of the hot summer climate and the lack of the invigorating cold winters of the North, the South will soon have a new birth, both industrially and agriculturally; and, when that time comes, it will be capable of supporting a population of 100,000,000 happy, contented and prosperous people.

The people in every section of the country are vitally interested in the development of every other section, whenever such development is for the benefit of our nation as a whole.

In the consideration of any subject that has to do with the special needs of any particular section of the country, we must have constantly before us a clear idea about the one-ness and unity of the United States as a nation.

The thirteen colonies along the Atlantic Coast formed the nucleus

of what has grown into the wealthiest and most powerful nation in the history of the world.

In early days and for about two hundred years, nearly all of our people were engaged in farming of some kind. Due to numerous inventions and the increase in the use of machinery, various important industries sprang up and gradually grew strong and powerful. Industrial development was the most rapid and extensive in the states north of Virginia. The South had their big plantations, which were worked by slave labor.

Later, manufacturing and mining industries developed in regions farther West, even beyond the Alleghenies—in Ohio, Michigan, and beyond. The manufacturing industry has also extended farther South until it has reached Alabama, where there are extensive iron ore fields which have helped materially to make it the greatest industrial center in the South, with immense possibilities for the future.

The North Atlantic states obtained an early start in manufacturing of all kinds and it is now over fifty years since the manufacturing industries of these states became of more importance than agriculture, and today the latter is of comparatively small importance. This group of states is now very dependent on the Agricultural states of the Middle West and the Northwest for its food supplies, and is dependent on both the West and the South for most of its raw materials of every kind, with the exception of coal.

In order to build up their industries and run no risk of ruinous competition from Europe, where cheap labor was employed, they obtained from Congress the necessary legislation in the form of a protective tariff on nearly every manufactured article, in some cases practically prohibitive. The result was that the factories grew rapidly and their owners became very prosperous. At first the plea for a high tariff was for the purpose of building up infant industries. Later, it was to protect American Labor against cheap European labor, where the standard of living is much lower. This system has worked wonderfully well for the manufacturer and for the enrichment of the East. It has been a sure-thing proposition. The manufacturers in the various industries could easily co-operate, so as to practically dictate the prices of their products and prevent any burdensome surpluses. The farmers of the Agricultural Upper Mississippi Valley and the South have not been so situated that they could dictate the prices of their products, nor is the nature of their business such that they can co-operate to the extent of being able to avoid a surplus, which often tends to lower

prices even below cost of production. This state of affairs could have only one result. It made millionaires of hundreds of Eastern manufacturers, while hundreds of thousands of farmers and business people of the Upper Mississippi Valley and the South have been forced into bankruptcy, or have otherwise failed—and it may be noted that not a single one of them has ever made a million dollars from farming.

It is due not only to the fortunate position of the Eastern manufacturer in having his business protected by high tariff rates that money has been continually flowing from the Mississippi Valley, the far West and South into the coffers of the East, but it is also due to the fact that billions of dollars in insurance and surety bond premiums of all kinds have been sent from all parts of the country to the big insurance and bonding companies of New York and neighboring states—from Maine to Maryland.

The total amount of premiums paid to 309 life insurance companies in the United States, in 1929, amounted to \$3,139,581,210; to fire insurance companies, \$975,706,074, and to accident insurance and miscellaneous, \$957,069,500, making a total of over five billion dollars. Over ninety per cent of these vast sums went to the Eastern States, from Maine to Maryland, and the bulk of it to New York City. The total amount of insurance money accumulated during a long period of time is simply staggering. Many of the Eastern insurance centers did not know what to do with it all. Relatively, only a small portion was sent West and South for investment. With these accumulations, together with all other incomes from manufacturing and the like, is there any wonder that billions of dollars have continually been in use for speculation on the New York Stock Exchange, with the price of a seat on the Exchange soaring to \$500,000, and that many more billions have been seeking foreign investments, even such as must be considered questionable?

The accumulation from insurance premiums would have been sufficient funds to have paid for every factory in New York and New England, with all their equipment and with enough money left to operate them.

What if the Upper Mississippi Valley and the South had their share, or about \$2,000,000,000 a year, with several billions accumulated during a period of years? We would not have had to beg for Eastern capital in order to develop our mines and extend our industries of every kind, and our farms would not have had to go down to less

than 40 per cent of their legitimate value in comparison with other properties.

It is safe to say that the billions of dollars of insurance money accumulated in New York and neighboring states from all parts of the United States have added that much more to the values of the properties in these Eastern states. Likewise, if the Northern and Southern States had retained possession of their own insurance money or a like amount, it would have added that much and more to the properties of these states. This is true, because the presence of money wealth in any district, whether in the form either of cash or securities, has a strong tendency to keep up the values of all its properties. With our money and other wealth kept in this region, good farms would not go begging, and there would have been very few bank failures.

It is not merely by means of manufacturing industries and the accumulation of insurance money that New York and other financial centers of the East are able to gather most of the cash and the securities of the country. The chain stores, the big telephone, telegraph, gas and power corporations, as a rule, have their home offices in the East, where they also amass their cash and securities, including dividends, which have been gathered from all parts of the country.

Had it not been for the fact that the people of the Northern and Southern States had kept on increasing their mortgages, our financial crisis would have come earlier, and it would have been less severe.

In the fall of 1929 we came to our limit. We could not increase our mortgages, which were already too high, according to market valuations. The results were business failures and farm mortgage foreclosures on every hand.

Do we recognize the one-ness and unity of this country when we pursue as a national policy, and provide by legislation, methods and practices of the taking of billions of dollars from the pockets of the people in one part of the country and putting them into the pocket of the people in another part of the country? This practice can have no other result than to bring poverty to the one group and riches to the other. In the case of the handling of our vast amounts of insurance money a number of big corporations of the East are, in fact made guardians for their poor, benighted wards in the remaining states.

Eventually such practices had to bring about disastrous results also to the East which are now being experienced, and may it teach us all the lesson that all planning, both industrial and financial, should

be done with the view of making it beneficial to our country as a whole: Thus only can we properly co-operate in the building of America.

For a nation, the wisest and most economical system to pursue would be to raise the particular food products where they can be produced the cheapest and locate the factories for the manufacture of any particular article where it can be done the cheapest, considering all factors going into the cost of production, including transportation cost for both the raw materials and the finished product. According to this plan factories would be scattered all over the country and not confined to any one district, but the big centers of manufacture would necessarily be in the neighborhood of our iron and coal fields and in easy reach of ample food supplies. Unless we take into consideration all the leading factors going into the cost of production, there will be too much waste, and, according to the principles of true economics, all unnecessary waste should be eliminated.

It does not promote the general welfare to waste hundreds of millions of dollars in transportation costs just for the purpose of enriching the coal barons of Pennsylvania, who are interested in certain coal-carrying railroads and who have a directing influence over all the leading steel corporations of the country.

If the best interests of the country as a whole were taken into consideration, there would be more steel plants and machine factories within the borders of the Mississippi Valley than in any other region in the United States, and if we are wise enough to keep a fair share of our money at home, such a condition will eventually be brought about. As soon as Eastern capitalists begin to realize what will happen, even without their assistance, they will be more than willing to furnish all the capital needed for the development of the lignite coal fields, the building of smelting and steel plants, and machine factories of all kinds in the Middle West, South, and West; and there will be no further effective opposition to inland waterways improvement for the purpose of reducing transportation costs.

If a survey were made of our entire country's resources for the purpose of eliminating all possible waste and increasing the efficiency of both capital and labor, what recommendations would be made?

They would include the following:

First: Give the inland regions an immediate outlet to the sea. Indications are that it can now be done by way of the Great Lakes

and St. Lawrence route, at a cost not much more than was incurred by the construction of the Panama Canal.

Second: Make the Mississippi navigable for freight barges as far north as Grand Rapids, Minnesota—deepening it to a nine-foot channel as far as Minneapolis. Eventually the Mississippi River navigation should be connected with Lake Superior at Duluth and Superior. Improve the Missouri and other branches as far as practicable.

Third: To avoid waste in transportation costs, build steel plants and machine factories of all kinds where the manufactured products can be produced the cheapest, taking into consideration all factors going into the production cost, including the transportation costs, both on the raw materials going to the factory, as well as on the finished product going to the consumer; and all extensive industrial centers should, if possible, be located within easy reach of ample food supplies.

Fourth: Produce the leading grains and other staple articles of food wherever they can be produced the cheapest; but every locality and district of the country should produce as much of its needed articles of food as can be produced profitably, so as to save all unnecessary handling and transportation charges.

Fifth: Each state or group of states should manage to keep their proportionate share of their life and fire insurance and bonding premium money. This would not prevent insurance and bonding companies from doing business in other states; but each state should attempt to keep its share of the business, in order to avoid as much as possible the financial domination of the entire country by one state or a small group of states, because such domination can serve no good purpose in the promotion of the general welfare and equality of opportunity. In the past, it has led to economic servitude so far as the Northern and Southern States are concerned. The draining of a state of its share of cash can lead to nothing but depression of all its property values, and this gives the people of such a state a great disadvantage in all lines of business, as compared with those of a state which accumulates hundreds of millions of dollars of insurance money from other states.

Many of the people of the Eastern states, principally New York and New England, have not yet come to realize that the Pacific Ocean, and not the Mississippi River, constitutes the western boundary of the United States of America, and the people of the rest of the union seem to have submitted to the practice of being treated as inhabitants of a dependency or a colonial possession, although there is no provision

in the basic law of the land that would justify such an interpretation of their legal status.

If the boundaries of the United States were the same as they were prior to the Louisiana purchase in 1803, the present layout of our industrial development might be all right, subject to further diversification in farming and a more extended industrial development in the South.

However, as our country extends from the Atlantic to the Pacific and from the Dominion of Canada on the north to Mexico and the Gulf of Mexico on the south, our layout, not only industrially, but in our business and financial arrangements generally, is all wrong—it is almost as lop-sided as it possibly could be.

The Mississippi River and its tributaries form a network covering most of the tillable area of the entire country, and nature has, indeed, done her part in providing for it lavishly, with all the natural resources necessary to make it populous, wealthy, progressive and self-sustaining.

To eliminate waste and secure business equality as far as possible for all sections of the country, a re-arrangement is necessary. New industrial and financial centers will have to be established.

A farmer who at first starts in on a small scale on a farm of only a few acres often finds that, as the boundaries of his farm are extended, he has to make new plans and locations for his buildings, his fields, his meadow, his pasture and his woodland, in order that he may be able to use his entire farm as a whole to the best advantage and obtain from it as big returns as possible.

A similar situation faces the owner of a factory when he is about to enlarge it into a big manufacturing plant.

Likewise, the people of a village or small city, when they see the possibility of their town becoming a great city, will immediately plan for bigger things than they ever did before and they will find it necessary to make new plans for business streets, residence districts, parks, driveways, and industrial sections.

The United States, as constituted today, is much in need of a financial and industrial re-arrangement. The industrial East has, so far, been too strong and crafty, both financially and politically, to allow any serious infringement on her industrial and financial supremacy. New York is now more than ever the Imperial City of America. She has determined our financial and economic destinies more even than Washington which, on all important questions, has been compelled to

listen to her. This is due to the fact that New York has had the actual possession of our gold—and nearly all our big financial and industrial corporations are centered there, and their power very few, if any, of our chief executives or leading public officials have dared to ignore or defy.

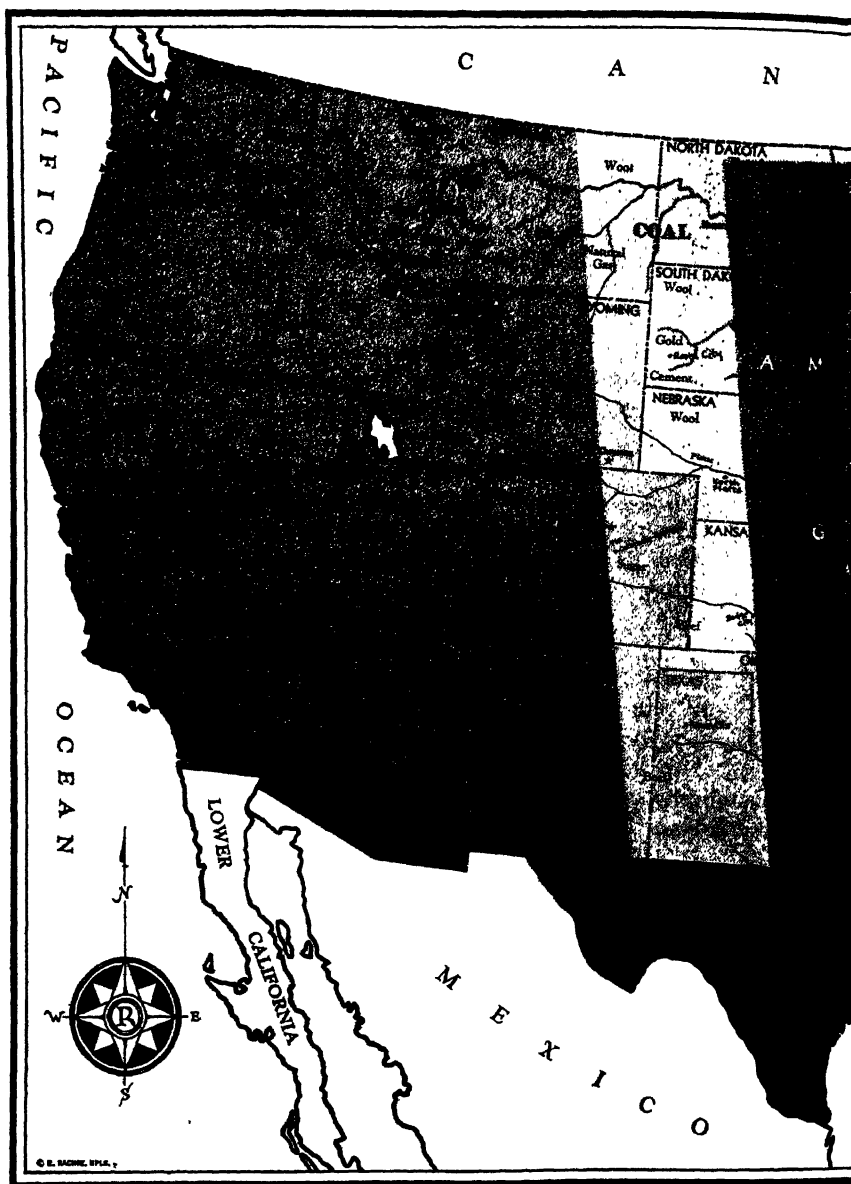
For the promotion of national unity a new industrial district should be established in the Upper Mississippi Valley, running from the Iron Range in Minnesota to St. Louis, and in addition several large industrial centers scattered all over the country, both West and South. Birmingham, Atlanta, Dallas, Fort Worth, Houston and Oklahoma City, among others, should under our plan of decentralization become very important centers.

As the various sections of the country grow in wealth and population, their political power will also increase, and no one section of the country will be able to dictate either the financial or the political policies of the country, which will make it possible for every section of the country to obtain equality, not only in the matter of transportation rates, but also in obtaining its fair share of capital needed for industrial development and otherwise.

In this age of airplanes and submarines where should our big cities be located—along the coast, where enemy submarines may slip in unawares at night and in a few minutes, by means of poisonous and destructive gases, destroy every vestige of life in such cities? Or where airplanes, sent out from enemy ships far out at sea, can within a few minutes, by means of destructive gases, wreck every business building, even in a city like New York? Shall we send our money and securities from all over the country to be piled up in a center like New York? It is unwise from every point of view.

Within a generation or two over two-fifths of the total population of the United States will be living within the borders of America's Garden. Chicago will eventually succeed New York as the financial center of America. It is but logical that such should be the case, because Chicago is located nearer to what will be the greatest industrial district of America, within easy reach of vast food supplies and situated so as to connect with navigation on the Mississippi and connected also with the ocean traffic by means of the Great Lakes-St. Lawrence Waterway.

This is not an idle dream. Today, it is absolute waste to spend hundreds of millions of dollars on cruisers and big battleships. Spend more money on airplanes and protection against enemy attacks from



The United States may be conve

1. The West—Eleven Rocky Mountain an
2. The East—Eleven North Atlantic States
3. The South—Twelve—The Old South 1
4. The North—The Fourteen Upper Missi

—the richest agricultural portion of it

Federal Reserve Banks * State Capitals *

the air, and build our great centers of wealth at strategic points far inland from the sea.

If today a man of the foresight and patriotism of George Washington should be delegated to pick a site for a new District of Columbia and a new City of Washington, he would likely select some place in Illinois, in Iowa, or in both, near the banks of the Mississippi.

At present, there is no apparent reason why our nation's capital should be located on the Atlantic Coast, as our country extends 3,000 miles farther West, to the Pacific Coast. In the near future, however, its location may be very fortunate, because it is the logical center, as an unofficial capital city, of the Christian world.

Our representatives and senators in Congress and all other federal officials should look at all public questions in a big way and have ever before them as the deciding factor in all matters, the promotion of the general welfare.

Does any patriotic citizen wish to see this republic go the way of Greece and Rome and the great empires of antiquity? It certainly does not require much understanding to foresee that, if the nation's wealth shall continue to pile up in one section of the country at the expense of all other sections, equality of opportunity will soon be but a by-word—a meaningless phrase. If it is to be in fact a mere moneyocracy, why continue to call it a democracy? It is easier to right things now than to wait until class becomes arrayed against class and one section of the country against another, in a spirit of bitterness and revenge.

Let us begin now to promote national unity and adopt a program that will bring prosperity to all classes of people and to all sections of the country. The founders of our government laid a solid foundation. They provided for a form of government and for such institutions that can last as long as America is inhabited by man, provided that her people are ever vigilant in their warfare against crime, ignorance, greed and unbelief.

Our new industrial centers should be laid out according to more modern plans than those of the present in the East, making use of all modern appliances and inventions. Under new housing and working conditions, the mine and factory workers will not be treated as mere mechanical tools or dependents, but as independent human beings, with the same hopes, aspirations, and opportunities for advancement

as any other class of citizens, which is more than can be said today about the conditions in the mines and factories of the East.

With the increase of inventions and the use of machinery, our country will become more and more industrial, and, according to present tendencies, the individual will count for less and money for more than it does even at present. While the independent tillers of the soil were in the majority, the future of our country was in no serious danger; but when the time comes, if it ever does, that the majority of our people become dependent on trusts and huge corporations for their bread and butter, the rights and liberties of the individual will be less secure. We are now in a critical period of our republic, and this is the time when all believers in popular government and free institutions must strike, and strike hard, against all tendencies which have as their aim to put property rights above human rights. A good deal of the talk and propaganda carried on today, emphasizing economy, efficiency and the superman in the management of trusts and huge corporations, have as their main aim nothing less than the undermining of our republican form of government and our most cherished institutions.

The lop-sided development of this country, due to the undue financial and industrial centralization in the East, will have cost us billions of dollars before a proper economic re-adjustment can be made. Billions in stocks and bonds of public utilities of the East and billions in mortgages on sky-scrapers and other real estate in the cities of the East will pay back but a small percentage of the original investment.

The big losses that will be sustained by insurance policy holders, savings bank depositors and trust company investors will not be mainly due to the severe depreciations of property holdings in the Upper Mississippi Valley or in the South, but of property in the East; because the property values in the Northern and Southern states, as well as in the West, will, on the average, rise again to their former values, but in the East they will not.

Even if the boundaries of the United States were to be extended to the North to include all of Canada, or extended South to include all or part of Mexico and Central America, America's Garden would still remain the same. It would still, agriculturally, be the garden spot of our country, as well as the greatest and most important center of its industry, finance, population, and government. Our mountain ranges and rivers will likely always remain as they are, and the Atlan-

tic and the Pacific oceans can be depended upon to continue to form as now, respectively, our eastern and our western boundaries. As such, the general planning for our country ought to be comparatively easy.

Whether we choose to live within the borders of America's Garden, or not, we are all, as Americans, interested in making America's Garden the great wonder of the world, agriculturally, industrially, socially, economically and politically, which on account of its natural resources, its location, its climate and its people, it ought to be and can become.

The fourteen states constituting the Upper Mississippi Valley have an area substantially the same as the following ten countries of Europe: France, Belgium, the Netherlands, Denmark, Germany, Austria, Poland, Czecho-Slovakia, Hungary and Rumania, with an area of 826,621 square miles and a total population of 187,231,308, while the Upper Mississippi Valley states have an area of 831,852 square miles and a total population of only 42,937,894.

If you leave out Denmark, Austria and Poland, the remaining seven countries have a combined area of 630,297 square miles, or substantially the same as America's Garden; but the population of the former is 153,550,955 compared with slightly less than 40,000,000 in the latter.

Although the ten European countries above named constitute the nearest approach of all other similar areas in the world to the Upper Mississippi Valley States in richness of natural resources, they are not one-half as rich, and they have not within easy reach as great an abundance of cotton, copper, oil, rice, sugar-cane, and other natural wealth.

Another great advantage that the Upper Mississippi Valley area has over the European area is that there are no tariff barriers within the entire region, while in the European there are as many barriers as there are countries in it, and almost as many different languages, prejudices and governments as well.

If we could only half realize the possibilities of this region, we would immediately start to plan and build up in such a way that our entire country would forget all about its present economic depression and its financial troubles.

This area can indeed be made a veritable garden, and there would be within this area two acres of fertile land for every inhabitant, even if the population of it should reach 200,000,000—which would give ten acres to every family of five.

With its present population of about 40,000,000, there are 50 acres for each of such families; and, if we make allowances for thousands of families coming into this region from all other parts of the country, in the near future, the head of a family not having a farm home would be wise to buy up for himself, his children, and his children's children a permanent farm home, that could be handed down from generation to generation, and each generation would make some substantial improvement on it. Whether anyone in the family, for the present, would farm it or not would not matter. The farm could in the meantime be used as a summer home.

If such a movement were encouraged, it is likely that at least one-half of our population would soon have farm homes, which could still give regular farmers a chance to own and operate 80 or 160 acre farms. Much of the remainder of the population would eventually acquire for themselves city homes on good sized lots or suburban homes on acre tracts, which would leave but a small part of the people in apartment houses and hotels.

When the time comes that the 30 hour work week becomes the regular thing in our industries, the above conditions will come to pass, and that time is already near at hand. It is for us to re-adjust ourselves to present day economic conditions. If everybody can be employed under a 30-hour work week plan and be able to produce enough food, clothing and housing and necessary luxuries for us all, what is the use of letting two-thirds of the workers put in a 45-hour week and leaving an army of 15,000,000 unemployed, and causing untold suffering, worry and distress to our entire country. Under the new arrangement, everybody would have a chance to work part of the time and, besides, have sufficient leisure time for cultural improvement, which is absolutely necessary in a representative democracy. Man was not created for the one purpose of making money. Rather, he is destined to replenish the earth and to have dominion over it—to make for himself a new Garden of Eden, where he will till the soil, eat his bread in the sweat of his brow; but, at the same time, make it a paradise of culture, progress and brotherly love, where poverty, vice and crime will be reduced to a minimum or practically eliminated.

America's Garden lends itself admirably to a perfect planning of both agriculture and industry. The entire area may become dotted with well-arranged and well built up individual farms, and industrial, financial and educational centers may be built up at strategic locations

throughout the region, as they may be needed for the convenience of the people concerned. It is likely that there would be one such center for each 1,500 to 2,000 square miles, which would give room for about 400 such centers in this area. Each of these cities would be a county seat and would eventually have a junior college under its state educational system, while some of them would be the seats of private or church colleges.

This is the age of steel—steel for machinery, tools, farm implements and utensils of all kinds, steel for railroads, steel for cars, steel for building construction of all kinds, and steel for battleships and other instruments of war. A nation's progress in civilization is measured by its steel industry. The Upper Mississippi Valley area is exceedingly fortunate in having both coal and iron in abundance, both of which are needed in the steel industry. To have iron alone is not sufficient. Brazil and Western Africa have iron, but lack coal, and thus their iron deposits are of little value, as it takes three and one-half times as much coal as it does iron to make steel.

If England had had only her iron and not her coal, she would never have become the Mistress of the Sea, nor one of the leading nations of the world.

The steel industry in all its branches is by far the most important and biggest of all the manufacturing industries in this country, and it has done more than any other one thing to make America the foremost nation of the world. The other three foremost nations, Great Britain, France and Germany, also owe their greatness principally to their steel industries.

As between France and Germany, the most far-reaching result of the late World War was the determination of the ownership of the rich iron mines of Alsace and Lorraine in favor of France; it was worth more to France in her competitive business struggle with Germany and England than all the vast colonial possessions and mandates that she acquired at the close of the war. Iron and coal are of great advantage not merely in war but also in times of peace.

The Upper Mississippi Valley area has both iron and coal, well located and in greater abundance than anywhere else in the world; and besides that, this district is able to produce more staple food products, and that regularly from year to year, than any other district in the world. With these three essentials, coupled with the right climate and populated by intelligent, thrifty and progressive people, is there anything that can prevent the building up in this region the

greatest civilization that has ever existed in the history of the human race?

The great drawbacks to farm life have been eliminated in much of this area, and can be eliminated in all of it, with a further increase in population and a reduction in the size of the farms. The greatest needs have been low light, power and heat costs, and these can all be satisfactorily provided for in this entire region when the proper planning and building has been done as herein briefly suggested and outlined. The development of the processes of making electricity and gas, and the extensive use of these, will solve the problem, and our extensive and well located deposits of coal, peat, gas and oil will make it possible as well as practicable and profitable.

The acquisition of farm homes by many present city residents will hasten the day when power, heat and light can be obtained at a reasonable cost, and when that has been accomplished, there will be no further exodus from the country to the cities. Everything that a person can possibly wish for comfort and enlightenment could now be had both on the farm as well as in the city. Mail deliveries and telephones keep the people in rural communities in touch with the rest of the world, and the radio gives them entertainment, music, educational programs and lectures of the highest standards.

In America's Garden, all manufacturing industries will be more or less decentralized. Everyone of the aforementioned 400 centers will have one or more factories. This will give employment the year round to much labor in every locality. It may be a shoe factory, a furniture factory or some other industry; but, in each case, it will be whatever the particular locality is best adapted for. Co-operative planning will be done by the state and by the region as a whole. Destructive competition will not be indulged in, under the new order of things. Every individual and every corporation engaged in business will endeavor to develop a friendly relationship with its prospective customers and will be intelligently selfish enough to know that it does not pay to over-reach or rob one's own customers; but that the proper slogan under the new order must be, "To live and let live."

There is seldom actual saving to the consumer of manufactured articles to leave the production of them to a billion dollar corporation. Whatever savings such huge mergers can bring about go directly into the pockets of the big stockholders and managers of such corporations. The result is that our economic condition is dependent on the good graces of a few big financiers who are only human and

who are also too often governed by greed and lust for power. It does not take much brains, skill or courage to over-reach under the protection of the law, when one is entrusted with great financial power.

America is not in want of great captains of industry. Great and successful as Carnegie, Gary and Schwab have been in the steel industry, there is no doubt but that there are scores of men in this country who, with proper preliminary training, which can easily be obtained, could fill their places without much difficulty. Just because a man becomes the head of a big corporation, we are inclined to think he is great, even when he is just of ordinary caliber. Positions of great opportunities and great responsibilities often make men seem great who otherwise would have been considered just ordinary.

There is no question but that the merger of numerous well governed and prosperous independent corporations into one huge trust is, as a rule, detrimental to the general welfare of the people, no matter from what point of view it is considered.

It is human for groups of individuals who have great power to reach out for still greater power until they at last care very little about such a Utopian thing as equality before the law and the rights of the individual.

The contention that enormous savings to the public through economy and efficiency are brought about by big corporations and trusts is, as a rule, difficult to prove. As an illustration, we will quote the following statement made by a nationally known financial writer in his bulletin of July 25, 1930, concerning one of the big steel corporations:

"Court evidence in the Youngstown case has brought out that from 1925 to 1929, inclusive, Eugene Grace's compensation totaled \$4,729,716, just a little less than \$1,000,000 a year (although the financial report of the corporation showed his salary to be only \$12,000 per year). Last year, six of the Bethlehem vice-presidents, in addition to their regular salaries, drew a total of \$1,432,032.

"Each of these seven executive officers received an average of \$436,540 for his services for the year (besides regular salaries). In addition, the sum of \$370,000 was divided among another group of lesser executives. That it took days of cross-questioning under oath to bring out this evidence is the worst feature of the case."

We should become better acquainted with our country as to natural resources.

Look at the map of the United States, particularly to the Upper

Mississippi Valley States, having in mind their natural resources and what each part is specially adapted for.

Look at the Iron Range of Northeastern Minnesota, with its immense iron ore deposits. Look at Western North Dakota and Northwestern South Dakota and Eastern Montana and conceive, if you can, the immensity of its coal deposits—and then farther West the great wealth of copper in Montana.

Look at the reforestation possibilities of Northern Minnesota, Wisconsin and Michigan, and note the copper deposits of Upper Michigan. Then make a survey of the coal fields of West Virginia, Ohio, Illinois and Iowa, the zinc mines of Southern Missouri, the oil of Kansas and its border state Oklahoma, the cement fields of Iowa and South Dakota.

Imagine also the future possibilities of generating electricity at the lignite coal mines of the Dakotas and its conveyance for hundreds of miles to be used for light, heat and power within the confines of America's Garden—then the possibilities from the use of much of the power that may be developed at Muscle Shoals and diverted for use into Ohio, Kentucky, Illinois, and other neighboring states. And, do not forget that gas is already conveyed by underground pipes into this area from Eastern Montana, and both gas and oil from Kansas and Oklahoma.

Whatever amount of wool may be needed from outside can be obtained from near its Western border, and cotton from near its Southern border.

As for food, it is practically an inexhaustible storehouse—not a mere food or bread basket. Note the following figures from the most recent United States census:

Out of the total wheat crop for the entire United States, amounting to 850,965,000 bushels, the Upper Mississippi Valley States produced 550,148,000 bushels. Out of a total of 2,081,048 bushels of corn, this region produced 1,559,566,000 bushels. Out of a total of 1,402,026,000 bushels of oats, they produced 1,133,381,000 bushels. Out of a total of 63,908,000 cattle, these states furnished 32,158,000, and out of a total of 56,295,000 hogs for the entire country, this region furnished 41,898,000 of them. Out of the total of 2,087,091,000 pounds of butter produced, they furnished 1,406,605,000 pounds.

In view of the above figures and others that could be added, is it an exaggeration to say that America's Garden can be made to be almost an inexhaustible storehouse of food? It is not merely capable

of feeding the entire population of the United States, but double it, and then some more.

If the people of this region and of the country as a whole could but grasp its immense possibilities and then rise up to plan, co-operate and build, there would never again be any want and suffering for our humblest inhabitants.

The Upper Mississippi Valley as a whole can also furnish recreation, whether it be camping, hunting or fishing, in its millions of acres of wild and timber lands in Northern Minnesota, Wisconsin and Michigan. Minnesota alone has ten thousand lakes to offer the tourists and the men and women of America who may need rest and recreation.

No normal American can possibly be pessimistic after his eyes are opened and he has seen the vision of the actual realities, not to mention the unlimited possibilities of this region. It is but for us to exercise our right of dominion over all its riches and all its grandeurs and we shall find that there is everything here in abundance for all of us, and much to spare for the more unfortunate people in other countries of the world.

The time has come when we must co-operate in the building of America. We should realize by this time that we cannot continue much longer in our hit and miss policy in the development of our natural resources and in the building up of our industrial centers.

America as a whole belongs to us all, and we should all be interested in making every section of our country as prosperous as possible. This can best be done by giving each locality the full benefit of its own resources and at the same time give the entire country the full benefit of each locality's special resources.

Such an arrangement can only be brought about by wise co-operative planning. Our cities have planning commissions. Why not the State?

Each state should have a State Planning Commission, which should make a survey of the state, then confer and advise with the different local communities and the bigger centers as to what industries they should be engaged in or specially develop.

To be helpful and effective such a commission would have to consist of capable and impartial members. It may be added that it would be highly appropriate to have both the engineering department of its State University as well as its Agricultural College represented on this commission. If political considerations are disregarded, which

they should be, there would be no difficulty in any state in finding capable and public spirited men to fill such positions.

Two of the chief plans that should be promptly carried out are: The Building of the Great Lakes-St. Lawrence Seaway, and the Improvement of the Upper Mississippi River and its tributaries, so as to make them parts of our inland transportation system.

The entire country should actively co-operate in the completion of these plans. Both would be beneficial to our country. Hundreds of millions of dollars have been expended by the federal government during the past fifty years on harbor improvements for our coast cities. The entire country has had to pay for them, which was entirely proper, and it is now but fair that there should be general co-operation in making possible the improvements now asked for by the vast land-locked interior of our country, which is the richest area of varied natural resources to be found anywhere in the world. What is shown on our United States map as "America's Garden" would thus be given an outlet to the sea, both by the way of the Great Lakes as well as by the Mississippi River; the one giving it an outlet to the Atlantic Ocean and the other giving it an outlet to the Gulf of Mexico, thereby putting it in close touch with all the markets of the world.

Every patriotic American should give both projects his enthusiastic support; because their completion will do much to make it possible for us to carry out a comprehensive and systematic plan of industrial decentralization for the ultimate benefit of both employers and employees, as well as the rest of the consumers and tax payers of our country as a whole.

There should be no further need of arguments in favor of a sensible and reasonable industrial decentralization. It ought to be apparent by this time that we will forever be subjected to frequent financial panics and economic depressions if we continue to over-centralize and mass the bulk of the country's business in a small area upon which the rest of the country becomes entirely dependent. Let each section of the country be made more or less independent of every other section, so that a business failure in one section will not unduly affect business in any other section.

All men are selfish. Financial and industrial leaders are by no means exceptions. We have wisely abolished kings in government, but we have foolishly helped to create kings in industry and finance "to rule over us," which is absolutely inimical to the spirit and substance of free government. This is an opportune time for us, as a

people, to throw off our shackles of financial and industrial domination. From recent experience we know that big business will never properly submit to the orders of our regular constituted government until it becomes decentralized; and, if we wish to be a free people, we cannot afford any longer to be governed by captains of industry and finance—even if they should happen to be supermen, which they are not.

America of today is not dependent on a handful of men for leadership in business. She has a great number of men capable to step into the shoes of our present leaders, if but given a fair chance. The time has come when co-operation must be substituted for domination in all lines of business, or else it will be mere idle talk to speak of any attempt to attain economic freedom for the great mass of our people.

History teaches us that great seaports have a strong inclination to overemphasize foreign commerce, which is but natural, because the bigger the trade the greater the growth of the city and its accumulation of wealth.

We find at various times that the leading Mediterranean cities, such as Florence and Venice, became more important than the Kingdoms of which they were but a part. Their merchants controlled the money and banking systems of their country. Likewise, later, in Northern Europe, Hamburg and Bremen were more powerful than the nation of which they were but a part, all on account of their rich and powerful merchants and shippers.

We find this was more or less true all through history after sea and ocean traffic became general. It was somewhat different at the times that Babylon and Nineveh flourished; because then foreign commerce was chiefly carried on through caravans by land.

The relative importance of foreign commerce varies with the different countries. It is an important item to Great Britain and Holland; but far less important to America. The articles we import constitute less than four per cent of our total consumption; in spite of the fact that it has been common practice to estimate our foreign commerce to be about ten per cent of our total commerce, which has never been true, but made to seem so by the juggling of figures. It should be clear to everybody that it is not fair to add imports and exports and then figure out what per cent the sum of the two is of the total consumption. The only correct way to figure is to find out what per cent the total of imports and exports is of the total consumption, plus the total production of all articles produced at home.

Unnecessary export and import of goods does no good. If it did, the proper way for all nations to become prosperous would be to just keep on shipping and exchanging goods.

The United States does not need much foreign commerce to be prosperous. We have no use for more than about \$500,000,000 annually in foreign goods, which would include principally such articles as coffee, tea, silk, rubber, ivory, hemp, tin, nickel, nitrates, and tropical fruits.

For this reason it is of the greatest importance to develop a well-balanced economic system of carrying on our home trade, and we should, therefore, pay more attention to building up the interior of our country than our sea coast. Seaport cities have always sapped the interior of their respective countries, with the result that the wealth of a country gradually is amassed in one or more of its coast cities.

As patriotic Americans we should learn this lesson and guard against its evil results. There is very little use, for instance, of making America's Garden productive, if practically all the profits earned by its inhabitants are to be sent into another section of the country. Such a system is demoralizing to the entire country, and it is for that reason that we are emphasizing decentralization in industry and definitely advocating a systematic and well-balanced economic system of carrying on our domestic commerce.

A plan that might help materially to neutralize false propaganda as to the undue importance of foreign commerce is to build up our biggest centers in domestic trade far in the interior of the country. If that had been the situation at the close of the late World War, do you suppose that our international bankers would have succeeded in inducing our federal government to lend over \$10,000,000,000.00 to the war-torn nations of Europe, or have succeeded in fooling private American investors in lending them an additional \$15,000,000,000.00 or so? Absolutely no! Most of the big American bankers would then have known that this money could have been better employed in building up America, according to systematic, well-balanced and economic planning; and that, if needed, it would have been far better for us to have given Europe hundreds of millions of dollars worth of foodstuffs for nothing, or at cost price, without interest, instead of lending her billions of dollars to be put into preparations for war. If such a course had been followed, all European nations would now have been our friends instead of our enemies as most of them are today.

With this situation in mind, it is not a mere fancy or an idle dream

that has caused us to suggest the building of a new national capital in the interior of the country, preferably near the banks of the Mississippi in the Upper Mississippi River Valley. We believe that our highest federal officials should have such surroundings as would tend to make them first and above all American-minded, instead of foreign-minded. In the long run, we can be of greater service to the world by putting our own house in order and keeping it in order than by continually meddling with other nations' business. Thus only may liberty help to "enlighten the world."

In spite of the present severe economic depression, if we would only co-operate and solemnly resolve as a people "to rise up and build," there would not much longer continue to exist any wailing for work or crying for bread. We have an abundance of all the necessities of life, and almost all of our economic ills can be cured and permanently eliminated by sincere co-operation in wise planning and sympathetic readjustments. Under systematic planning in all lines of business, with a view to mutual co-operation to promote general welfare, there are a number of important changes that will have to be made. These will be enumerated and discussed in the following chapter.

V. Vision and Program of Action

FROM the beginning of our republic until about twenty-five years ago we were kept busy pioneering, continually moving westward; but the time finally arrived when the last frontier had been reached, and the century long struggle for the Winning of the West had come to an end. During this period there was something for all of us to grab, if we had a mind to do so. If we failed in an older settlement, we could move on to a new place and begin life all over again, and this process could be repeated until we finally succeeded or came to the end of our trail.

Times and conditions have changed. Life is now more complex. If we fail, we are at a loss to know where to go in order to get a new start.

We may now exclaim with the children of Israel in the days of Nehemiah:

"Behold, we are servants this day; and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it."

"And it yieldeth much increase unto the Kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress."

Exploiters began their vocation in the early days of our republic. Among these exploiters were merchants and shippers who started a nefarious practice by initiating the movement of accumulating the money wealth of the country into a few hands. Then the railroad promoters began their work in building with the money that others furnished. When the road was completed, they set out to bankrupt it, in order to get title to it for a mere pittance. Thus the game was played for half a century. Natural resources of all kinds, lumber and oil in particular, were by cold-blooded astute business men looted outright from the public domain with an air of defiance like unto that of the present day bandits and kidnapers. Some of them, after they had amassed fortunes running into millions, got to thinking that they had offended their Maker and come into disrepute with their fellow-men. Then they set out with their tainted gold "to buy a name and redeem a soul." They succeeded in buying for themselves immortal names in secular history, but it is doubtful if they succeeded as well in redeeming their souls.

The game was not over with the beginning of the present century. Then was the time that huge centralization of wealth began in earnest. Combinations and mergers became the order of the day. The bigger the corporation the bigger the saving. There would be saving in men, in machinery, in capital and in interest which, of course, would bring bigger profits to the stockholders. This resulted in the increase of the number of millionaires. What they did not own they controlled. In some of the large corporations a few men who owned only a small per cent of the stock would, nevertheless, control the corporation, fix their own salaries and bonuses, and shape their policies without submitting any matter of vital importance to their stockholders. To sell shares of stock to the public in every undertaking conceivable was the proper thing under the new order.

The small stockholders of the big corporations have for years been disfranchised just as much as the negro in certain localities in the South or the ordinary citizen in some of the "boss ridden" wards in some of our larger cities, both in the North and in the South.

These financial wizards came to "have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." Millions of honest men and women, able and willing to work, are walking our streets begging for bread.

The big mergers did, indeed, save in number of employees. But finally, to whom were the big corporations able to sell their surplus goods? By this decrease in the number of wage earners, some of the big financial and industrial temples that have thus been built up have crumbled and fallen and have destroyed many of the once greedy rich, in common with the thousands of unfortunates that they have by their devious methods shut out from work.

Those of us who have not succeeded in amassing any fortunes either to keep or to lose may be very severe in our denunciation of the rich for their greed; but, if we want to be honest with ourselves, we may have to admit that we would have done something similar ourselves, if we had had the opportunity. We are all more or less self-centered and selfish, and, as soon as we have accumulated some silver and gold and other of this world's goods, there is a tendency for greed gradually to take possession of our hearts and our very souls. Mammon, at last, takes complete possession of us and then we can see nothing of value in life but gold. Have you not observed some of your friends who were once quite radical, but who are now quite conservative? What has brought about the change? They have in the

meantime acquired some property, or been given some position or office that furnishes them with a meal ticket.

This leads us to the conclusion that we must build up a system under which we can prevent both ourselves and others from overreaching and gathering in excess the surplus earnings that others, in all fairness should receive and enjoy. When that has been accomplished, we shall be content with our daily bread and a fair share of the wealth of our community. Then we shall become more concerned about the nobler things of life and the happiness of our fellowmen than in a continual search for more gold.

How this problem can be solved is the vital question before us.

To work up to another industrial boom like the one that collapsed in the fall of 1929 should not be our aim. If the present economic depression would only teach us for good and all not to trust in booms it would be a blessing in disguise.

The wrongs of the old order of things must not be reinstated. Men must not be again allowed to become slaves to the machine. The machine must be made to emancipate man from industrial serfdom and slavery. Every laborer must be given a living wage, to enable him to rear a family of children and be in position to give them all a liberal education, and, furthermore, he must be enabled to have a home of his own that he can pay for and be able to maintain in his old age, without fear of want or starvation at a time in life when he should be the most happy.

This state of affairs cannot be brought about by going back to the old system which rewarded and even eulogized shrewdness and trickery in trade; but cared very little about the man who actually produced something and contributed something substantial to public welfare. General prosperity and happiness cannot be made real or permanent by making room for a big army of chiselers and cheats. Somebody has to plow and somebody has to sow, if there shall be anything to harvest. Somebody has to dig, and somebody has to build, if there shall be anything to enjoy; and it is not more than fair that those who plow and sow should have a reasonable share of the harvest, and those that dig and build should have a fair chance to acquire homes of their own.

It may be put down as an unalterable law that any system that makes not only possible but easy the accumulation of money and other wealth in the hands of a few persons will also periodically produce

unwieldy surpluses, both in foods and in manufactured articles, that invariably bring on panics and economic depressions.

The limited few rich people cannot buy up much of the surplus. They cannot, comparatively speaking, make use of very many shoes, suits, overcoats, shirts, watches, radios, houses and automobiles, nor can they consume very much pork, beef, flour, potatoes or butter. What they can consume at best is very small compared with the total amount produced.

People out of work cannot very long continue buying goods without money or credit, and we have all experienced that at the very first sign of dullness in business the flow of money and credit is tightened, and nothing more is needed to bring on a financial panic and an industrial depression. Just before the depression, who had amassed the money, the credit and the other wealth? The answer is simple: a few persons and corporations had amassed the bulk of it, either under their ownership or under their control. Is there, therefore, anything mysterious about the periodic recurrence of severe economic depressions?

We have herein suggested a number of remedies which we believe will materially assist in solving the problem. In this connection we wish to call the reader's special attention to the need of decentralization in industry, which alone would be very helpful in simplifying its solution. The plan need not be here repeated as it has been quite fully enlarged upon in a previous division in this book.

The old system has broken down morals and character; it made men and women despise the sanctities of the home and the family; and it made them personally sensual, cowardly, deceitful and vain; because the system was basically dishonest.

Let us have a new order, under which honesty, thrift, service, sacrifice, co-operation, and helpfulness will be rewarded; and this can be brought about only by re-instating the home and the townmeeting in their proper places in our American life.

We have a vision of America, after a spiritual awakening which she will soon experience, finding her heart and her soul, and that we will once again build our civic fabric on the same foundation on which our fathers built.

Economists and others have for generations proposed programs for economic freedom, and many changes have been suggested from time to time that have had as their aim to better the living conditions of the masses. Of late years there have perhaps been more proposals than

in any previous period in history, which is natural because education is more general, and economic, social and political conditions have become more complicated than ever before. On close examination we find that most of the proposals are not fundamental enough to be of much value. They are, as a rule, nothing but hit-and-miss propositions for the remedying of certain alleged wrongs. In other words, they are propositions that do not take into consideration the wants and the needs of all classes of society, but attempt merely to right the conditions of a certain class or a few classes in society.

Anyone who wishes to do so may spend a great deal of time in studying the various remedies and proposals, and the more one studies them the more one comes to the conclusion that they are all more or less futile.

In the presentation of our program we shall try to call the attention of the reader to certain fundamental changes that have to be made in our social and civic life. The early colonists devoted over one hundred and fifty years in laying the foundation to the American Republic that finally adopted its Federal Constitution in 1789. To be frank, we must admit that since that time we have done very little to perfect and perpetuate representative democratic government. We have all been kept busy for over one hundred and forty years in pioneering and exploiting, which has led to the centralization of wealth and power in the hands of a few individuals to such an extent that the great mass of the people have lost interest in taking an active part in government. The ordinary citizen has come to feel that there is no use in trying to exercise one's right of franchise because the few in high position and possession of great wealth run the government anyhow.

It is now very common to hear the expression from both the well-to-do and the middle classes that 85 per cent of the people today are not fit for self-government. In short, the general opinion among scholars and others is that the great mass of the people are nothing but voting cattle, and that it does not make much difference whether they go to the polls or not.

We shall try to prove that such a state of affairs is absolutely unnecessary in the United States of America. Government of, by and for the people can be made a reality and a success. There is no need of giving up in despair, and saying with the defeatist that "it is better to have a monarchical form of government, yes, even a dictatorship, than to have something as unwieldy as our alleged democratic form of government."

1. *The Townmeeting and Adult and Community Education*

As previously stated, it was the town meeting among the early colonists that made possible the establishment of the American Republic. The town meeting was a great educational institution in the early days. As a result of the experience gained by self-government in the different colonies, there was a much bigger per cent of men well versed in politics and economics, as well as in statecraft, at the time of the Revolutionary War than there is today in America. Many of the leaders did a lot of thinking and they absorbed all the knowledge that they could possibly assimilate from the writings of the students of government in all ages, and many of them had developed a great readiness in public speaking and debate.

Our people in the colonial days took government seriously. After the establishment of our present federal government, the townmeeting practically disappeared. The voters have since that time simply been in the habit of meeting once a year to elect officials and in some instances vote appropriations for roads, bridges, support of the poor and the like, and in the larger cities, the voters in the local election precinct obtained no experience whatsoever in conducting a meeting or in the discussion of public questions, not even as to appropriations. They simply go one by one to cast their ballot at the primary or at the general election and many of them have not informed themselves about either issues or candidates, except what they may have developed in their own minds from prejudices. They do not by their vote indicate really any fundamental belief in government, one way or another, which gives credence to the statement that is generally used, that 85 per cent of the people are not fit for self-government and don't know what it is all about. This is rather a sad picture to paint when we boast of two and one-half billion dollars spent annually for education in America. The fact is that whatever is learned in school may be soon forgotten. Very little about community life, economics and politics of any practical value is taught in our schools, outside of a few courses in some of our high schools, colleges and universities.

If America is to have a government by the people, either directly or indirectly, her people must of necessity be well-informed and intelligent. To know how to read, write and figure is not sufficient, although it is a fundamental prerequisite. Continued study and thought are necessary.

There are more literate people in the United States than in any other nation or empire in the world. There are more people who can

read and write in this country than in the entire British Empire with a population of over four hundred million, or nearly a quarter of all the people in the world; but, even at that, it is seriously contended that only about fifteen per cent of the voters of America are reasonably well enough prepared to exercise their rights of suffrage intelligently.

At that we have been in the habit of boasting a great deal about our high standard of intelligence, about the fact that we expend annually over two and a quarter billion dollars on education. We are proud that there are over twenty-five million pupils in our public schools, that annually there are about 650,000 graduating from our high schools and over 150,000 graduating from our colleges and universities.

The trouble is that our educational system is not complete. There is no time in our life when we can afford to quit studying, and our system must make some provision for the continuation of serious and systematic study even after we finish our regular school days, whether that be at the end of the eighth grade, the high school or at the end of some course at a college or university. There are today thousands of uninformed voters among the college graduates of America; because many of them have not even a theoretical knowledge of politics, economics and social science and their practical knowledge of such subjects is almost nothing. Specialization is somewhat to blame for this. A student should have an all-around general education before he should be permitted to specialize in any one subject.

This situation must be corrected, if we are to progress or have any hope of ever attaining any substantial economic, political, and social freedom for the great mass of our citizens.

Higher education should be encouraged. Reliable statistics show that 55 per cent of our leaders come from the ranks of the college graduates who constitute only two per cent of the people—and it is said by psychologists that two-thirds of the people who have a natural gift for leadership and of some prominence never get a chance to become such for lack of educational opportunities.

There may be a limit as to what can be expended for education, but this country will never go to wreck and ruin on account of too much education—it will be rather on account of ignorance, vice and crime, and all three of these generally flourish side by side. Seeking for truth never destroyed any nation or any people. If we extend our educational system to such an extent that our citizens will never cease their searching for truth, we shall have made a good start toward the

building up of an ideal republic. No matter how hard the road may be to travel—there is no other way by which our American ideal can be reached.

To make proper room for our plan, the five day work week, and the six hour work day, may have to be adopted. This would make it possible to devote every Saturday forenoon during nine months of the year to education for adults and to the training in governmental affairs of all our citizens. The hours for special instructions and for the local "town meeting" might be set between nine and twelve o'clock in the forenoon. No new public buildings would be needed. Our regular school houses, town halls and libraries would serve as meeting places without much additional expense to the community.

Until such a plan can be adopted as to working hours, some evening each week would have to be set aside for this purpose, possibly Monday or Friday evening. However, by obtaining Saturday forenoon for this use, many obstacles would be removed, as it would be difficult to find any evening in the week that does not interfere with some lodge, political or religious meeting of some of the citizens in most communities. The likely solution would be a compromise, which would be better than nothing; namely, to meet less frequently, say, twice a month, instead of every week.

Every patriotic citizen must admit that his duties to his country are of greater importance than his obligations to his lodge or to his political group.

Due to the fact that many laboring as well as business and professional people have a hard struggle to make a living, they are not in the proper frame of mind to obtain the best results from evening schools and meetings, and our plan will not be fully successful until a five day work week can be established. We hope that this plan will be speedily adopted as one of the best remedies for unemployment and the ending of the present economic depression.

Both the sincere liberals and the sincere conservatives must sooner or later come to realize that America needs a citizenry well informed in governmental affairs. Public ownership could not prove a success without an intelligent and independent electorate—nor will capitalism succeed very much longer without it. In order to encourage thrift and inventive endeavor, it may be found necessary to preserve a capitalism under intelligent governmental control.

We must experiment before we can know for sure what methods

are the most feasible. Theories, to become workable, must be adapted to human nature.

Peace, happiness and progress are the chief aims of mankind. At times this may not be apparent, but it is, nevertheless, true. The means used to attain the aims sought are often crude and ineffective. Much is done in ignorance. Hatred, despotism and war are generally caused by ignorance. The historian with the prophet is compelled to exclaim, "they know not what they do."

If we would only be frank and admit the defects of our nature as human beings and arrange our society, business relations and governmental activities accordingly, we would come nearer realizing our ambitions than we can possibly do otherwise. Man is naturally lazy. He will do what he has to do with the least possible exertion, be it mental or physical. Normally, a man wants to acquire property and keep it in such a way that he can call it his own. Even the seeker of pleasure, who throws money away for nothing, may be very stingy otherwise. Man is also born with the instinct to perpetuate himself—he is desirous of offspring. Another attribute to reckon with is that he is willing to fight to his last drop of blood for his own preservation and that of his family, his home and his country.

If a man is by nature lazy, what is the use to set up a society or system of government that does not give him any incentive for individual initiative? If there is nothing specially to be gained for himself individually, what is the use for him to make any unusual exertions or sacrifices?

If a man is by nature desirous of having property that he can call his own, what is the use to devise some system that would eliminate private ownership? What is the use of taking away from him his mainspring for thrift, diligence and ambition? He is in need of the necessities of life, such as food, clothing and shelter and whatever more he may be able to obtain that may make life richer, better and happier for him.

If a man is by nature so constituted that he will fight, if need be, not only for himself but also for his family and his home, what is the use of various methods to try to keep him in subjugation, be it economic or political? If predatory wealth, or persons and corporations that insist on special privileges, are not willing to submit to reasonable readjustments, so as to furnish equality of opportunity to every individual, to every class of industry and to all sections of the country, worse things will happen. As the great mass of the people

rise in intelligence, the sooner they will also rise in righteous indignation and the better they will know what to do to bring about the desired results. Big financiers and captains of industry, who rely on the belief that 85% of the voters of this country have brains only equal to that of children of the ages of 12 to 14 years, will receive a rude awakening when the coming economic battle gets to going in earnest and they will be still more surprised when the battle is over. The coming economic and political battle will not be waged under the leadership of men and women who denounce our government and our free institutions but it will be fought under the leadership of men and women who are the true friends and defenders of our government and our institutions. With such leadership there can be no such a thing as defeat in battling for such a righteous cause as equality of opportunity, the very foundation upon which America has been built. As long as freedom, liberty, justice and the ideals of Washington, Franklin, Jefferson and Lincoln remain dear to the hearts of the common people of our country, our government will never be permanently weakened or destroyed.

Our public schools constitute, in spite of their deficiencies, our most successful institution. As far as they go, they are working admirably well. They have stood up well under the heavy strain that has been put upon them. They have proved real melting pots for our many nationalities, in making of them a new people of great resourcefulness, courage, thrift, ambition and idealism. They have made the rich man's sons rub elbows with the poor man's sons and made them pals during school days anyhow, especially in the schools below the colleges, where class distinction and money have not begun to count.

Psychologists tell us that there is not much difference in the mental abilities of at least 85 per cent of the pupils in our public schools from the kindergarten and on through college. Why then should there be any truth in the contention that 85% of the people in America are not fit for self-government? It is mainly because our school system as now constituted is incomplete. Adult education must be provided, and the "town meeting" must be re-introduced and re-established as an integral part of our government.

Adult education can easily be arranged for in all the election precincts of the entire country, whether in rural or urban districts; but greater difficulties will arise in making the town meeting a workable institution in the larger cities, or, in fact, in any city having several election precincts in each of its city wards. The claim will be

that there will be nothing for such a town meeting to do. But our parent and teachers associations have already demonstrated that something can be done.

It is quite easy to understand the operation of a town meeting in a rural community where there is a town organization for every township, embracing ordinarily a territory of six miles square or thirty-six square miles. Such a township may have as many as four or five school districts, if it has not combined them into a consolidated school district, and in either case a town meeting in such a political division has a number of duties to perform, the appropriation of money for town roads and bridges and other local interests, varying in the different states in the union. Even in these the town meeting is not worthy of much attention at present—as it is simply a perfunctory affair held once a year mainly for the purpose of electing town officers.

However, here is the machinery to set the plan in motion—to make it a laboratory in the training of citizens in governmental affairs. It is in the lowest political unit that the improvement in government must begin under either the primary election or the convention system.

It is likely that if the town meeting became a reality in the rural districts the people of the larger cities would soon follow suit. Adult education and the town meeting are bound to assist each other in their development; in fact, the one cannot flourish without the other.

A person may think that he can learn all that is necessary about government all by himself, but he is mistaken in such a belief. After discussing his views with other people and obtaining other people's beliefs he will often find that he is mistaken about many things. A person is often ruled by prejudices and false notions that have not been carefully enough weighed and scrutinized. Examine everything and after due consideration keep that which is good, is a safe rule to follow.

Get all the citizens of the United States in all its 120,000 local election precincts, to meet and organize as American Builders, not as members of any certain political party, denomination or other organization, but as plain American citizens, and thus re-introduce the old New England town meeting into our civic and political life; so that we may become properly entrenched and prepared, not only to fight ignorance but also greed, both in business and in politics!

Unless the mass of the people in some practical way learn to co-operate in obtaining their rights, organized finance will continue to govern our country in such a way that it will eventually lead to

social revolt, ending in a dictatorship or some modified form of sovietism.

Among the first measures to work and fight for would be the Federal Homestead Loan plan and the exemption of modest homes from taxation as hereinafter proposed, which cause alone would justify the organization of every election precinct in America.

Today local talent is not made use of in improving the education and general culture of the community, but such should be the case in a government of, by and for the people. There is hardly a local election precinct which has not its clergyman, its doctor, its lawyer, its newspaper man, its mechanic, its teacher, its business man or business woman, residing in its midst, and why should they not be made use of in promoting adult and community education, not only for the good of the community generally, but for the development of constructive and efficient leadership?

As conditions are today, without any organization of the citizens of the local election precincts, we do not know our neighbors, their circumstances or their views, and under such conditions it is impossible for the people of the local community to co-operate and raise the standard of the intelligence and the government of the community.

It often seems that we are more interested in the welfare of people living thousands of miles away from us than we are in the welfare of our neighbors. We have reason to have faith in the people. Most of them are just like ourselves, with the same hopes and aspirations. Then, why should we not co-operate to bring about better things and better opportunities, not only for ourselves but also for our fellow-men?

We are not interfering with the aims and objects of any existing organization, because there is no organization to which all the voters of a community could possibly belong. It would be impossible even to plan on having everybody join the same church, or the same club or the same lodge, but the people of all these organizations could co-operate in the various local election precincts, working for the things in which all should and must be interested if we are to be true to the principles of our government and our institutions.

No one can truthfully deny that the most effective way to reduce crime would be for society to secure more equality of opportunity in business and industry and to use the same standard for both rich and poor in the meting out of justice; but this cannot be done without intelligent co-operation, and that cannot be done unless people get

together and talk things over, become more enlightened in governmental affairs and become more thoroughly grounded and informed on economic and social questions.

In addition to having local meetings for discussions, adult instruction should be provided for in the various local election precincts, either in the town hall or in the school house, whichever might be the regular meeting place for the local organization of its voters—to be known as American Builders. It might be made a part of the duty of every public school teacher in the entire state system to devote one evening a week, whenever called upon, to instruct adults at such meetings in the subjects that they may teach or in which they may be especially proficient. History, geography, civics, economics and community life should be among the subjects studied and taught, and local talent should be made use of as much as possible.

Compulsory education is the rule in all our states, and it was recognized by the founders of our government as one of the essentials of self-government. It has been a long battle to make it a reality. Much is yet to be desired to make the system complete, and it can never become thoroughly effective until adult and community education is provided for in every state in the Union.

The greatest enemies of good government in a democracy or in a republic are ignorance and greed. A vigorous and unrelenting fight has to be waged against both in order to attain much, if any, progress, and without the adoption and the carrying out of some plan like the one herein presented, it can never be done.

Without the New England town meeting, there would have been no American Republic. Without intelligent public discussion and special organization by the rank and file of the people, human slavery might not yet have been abolished, and without them, economic, social and political bondage will never be abolished.

As an additional feature, it might prove feasible to dedicate four of our many legal holidays to a special study of economic, social and political questions affecting our community, our state and our nation. Could Lincoln's and Washington's birthdays, Decoration Day and Armistice Day be devoted to any better purpose? On such occasions we should have public discussions on all outstanding questions of public interest in a non-partisan manner, in order to establish freedom in political thought and action and to strengthen our personal political independence as an antidote for feeble submission to political domination by instrumentalities of special privilege and greed. One of these

holidays might be devoted to receive into membership the new voters of the precinct becoming 21 years of age during the year.

Flag Day, June 14th, could, perhaps, be used most properly as a day for the adoption of young citizens coming of voting age into the membership of the voters of the community, and on that occasion there would be conferred upon each of them the designation of American Builder. It would constitute the annual commencement exercises for the citizens of the local election district coming of age that particular year.

During the preceding fall and winter special instruction would be given them in citizenship—which would constitute a real school of Americanization, and would not be merely a training course for foreigners; but would be for everybody in preparation for taking on the sacred duties of citizenship.

As conditions are today, very little or no importance is given to citizenship and its accompanying rights and duties, and this has led and will always lead to carelessness and ignorance as to governmental affairs.

It is idle to talk about plans or campaigns to make the world safe for democracy, unless we can develop a democracy that is worth making the world safe for, and such a democracy will itself be able to make the world safe for it. The voter then does not need to be trained in the arts of war or furnished with any instrumentality of war; but he will be trained in the arts of peace and furnished with the instrumentalities of peace. The secret will be intelligent co-operation between man and man, as well as among communities, states, nations and groups of nations, for the greatest good of all concerned—then only will the human race be able to comply with the mandate referred to in Genesis 1:26-30:

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

“So God created man in his own image, in the image of God created he him; male and female created he them.”

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.”

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

In our folly we have tried to accumulate more of the world's goods than we could have any possible use for, and we have often showed such greed in its accumulation that we have deprived even ourselves of its enjoyment while we have helped build up a system that has deprived many others of the necessities of life in times of plenty.

As soon as man learns how to be intelligently selfish, he will become quite willing to co-operate with his fellowmen in exercising his birthright as a partaker of the wonderful opportunity given to the human race at the very beginning; namely, to have dominion over everything on the earth, in the earth and in the air above the earth, and to subdue it all for the benefit, not of a few, but of all. No matter what anybody may think of the story in Genesis, the philosophy therein given is unalterable, and is eternal truth, just like the philosophy of life given to us by the humble Carpenter's Son, Jesus of Nazareth, as recorded in the Gospels that have been handed down to us and made America with her form of government and her free institutions possible.

For a generation or more we have despised the fundamental principles upon which America was built by a God-fearing people, and the result is what we see all around us today—unemployment, economic depression, vice, crime and misery. Without the application of the Golden Rule there will never be "peace on earth and good-will among men," no matter what ingenious systems we may be clever enough to devise.

The time is at hand when men and women are hungry and thirsty—not merely for bread and water, but for eternal truth and love, which alone can give the human race peace, prosperity and progress.

Let our aspirations become similar to those of the poet when he exclaims:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted post!
Let each temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

The interest in governmental affairs that the organization of our local election precincts would naturally develop among all our citizens would greatly eliminate carelessness, ignorance and indifference in public affairs and we would find very little difficulty in having our local, state and national elections participated in by a majority of our legally qualified voters, which, on the whole, would also be intelligent voters, who could not easily be carried away by all kinds of demagoguery and "isms," including communism and capitalistic radicalism—the only popular "ism" then would be Americanism.

Our natural resources are so varied and tremendous that if we have a mind to work and build, there would be no room for business depressions for generations to come, and we would not concern ourselves about such questions as over-population or restrictive birth control until our population is at least doubled.

In the interest and for the protection of our civilization, with its government and its institutions, we should look upon it as a mandate that we "replenish" America, and make our country democracy's ideal laboratory for the entire world.

In no better way can we espouse the cause of democracy, with its free institutions, and make it popular throughout the world, than by making it a pronounced success here in America. Preaching without practice helps but little. Civilization's torch has been carried from the East to the West, from Asia, across Europe, to America. May we keep it brightly burning, so that it may always continue to enlighten the world in its groping for truth and that it may steadily advance the cause of the freedom and the happiness of the human race.

With the attainment of the objectives of our plan we would not have to worry very much about the solution of any one of the many and varied economic, social and political problems that are bound to arise from time to time, as well as those that are now confronting us. Most of them may be solved quite satisfactorily in a great many ways by an intelligent, fearless and independent electorate, but without such an electorate we can never bring about the realization even of the wisest and best plan that could possibly be evolved by man.

While people were pioneering and building new frontiers, it was not so very strange that they did not devote much time to thinking about public questions, or to making much, if any, effort to solve economic problems. Unconsciously, they believed that governmental matters would take care of themselves. They believed in our form of government and in our institutions and they had no suspicion,

whatever, that hostile and undermining influences were at work even in the early days of our national life.

No government will run of itself. It has always been and ever will be complicated and delicate machinery. New conditions arise from time to time, which will naturally present new problems. For that reason the voters must constantly keep themselves well informed, if they are to govern themselves intelligently.

We have discovered that no outside agency can be relied upon to furnish us with the necessary information, and for that reason we are compelled to do our own thinking and rely upon our own judgments, which leaves us but one safe agency through whom we can act and that is the local election precinct, or town meeting.

2. *The Home.*

It is of greater importance to save the home than to save industry. If the home is saved, industry will soon revive without much difficulty. The trouble is that for the past thirty years or more we have, as a people, considered property rights of more importance than human rights. We have put material things above spiritual things. We have become so much impressed by the recent wonderful mechanical inventions that we have placed things temporal far above things eternal.

In order to become normal human beings again we had to be disillusioned of many false notions and ideas that we acquired during the recent "boom," when most of us were very busy blowing "prosperity bubbles," and imagined ourselves "supermen," who by our own skill and ingenuity could acquire great fortunes at will, and were thus in a position to defy both God and nature's laws. We had become sole masters of our destinies in our own imaginations.

As we are gradually disillusioned, let us not become discouraged or lose faith in the worthwhile things in life.

"Is not the life more than meat, and the body than raiment?"

"Man shall not live by bread alone."

If people realized how much trouble and worry wealth would eventually cause them, very few would seek it.

Nobody in the world has ever been really happy either with riches or with poverty; but the man who may be content is the man who has each day his daily bread, as is prayed for in the greatest and noblest of all prayers. Wisely did the seer of old exclaim and beg of the Lord: "Give me neither poverty nor riches; feed me with food convenient for me." When this feeling becomes general in America,

then this country will become dotted with happy homes and the crying for bread, raiment and shelter will cease and with it both envy and greed.

It is shocking to learn that there are about six million families in the United States in need of homes that either have no homes of their own or are about to lose them, which represent about thirty million people, or twenty-five per cent of the population.

It may be of interest to note that the wealth of the United States is at present conservatively placed at 320 billion dollars, and figuring on the basis of 24 million families in the country there is a per family wealth of \$13,333, and if we should make homestead loans to 25 per cent of these families at an average of \$2,500.00 each, we would be using less than five per cent of our total wealth for this noble undertaking, which, although an experiment, would be absolutely certain of good results.

According to a former Secretary of the Treasury, Andrew W. Mellon, this country spent 51 billion dollars during the eighteen months that it took part in the late World War and that war added 25 billion dollars to our national debt, which was not only a loss to our people but was responsible for other enormous losses, not only to property but to lives. The injury socially is not possible to measure.

The many billions of it that we lent to foreign countries will likely never be paid back except small portions of it, which will amount to but a small fraction of the interest at most.

We propose that we enter upon a three-year plan which will make possible the expenditure of 15 billion dollars in the financing and refinancing of homes for about six million families in this country who are in the greatest need of them, which will be of direct benefit to about 30 million of our people, allotting one-half of it to the farmers, and the other one-half to the rest of the population; and we believe that if this plan is carried out it will do more to decrease crime and to save and perpetuate our popular form of government than anything that has been heretofore proposed since the foundation of our government. We propose that federal loans be furnished to worthy families at 4 per cent per annum for the purpose of refinancing the home that they may have already acquired but are in danger of losing, due to big indebtedness, high taxes and high interest rates, and also for the further purpose of financing prospective home owners in loans varying from \$500 to \$4,000, according to need and ability to pay. Considerable discretion would have to be given in placing

these loans, and for this reason in meritorious cases the law should provide that a loan up to 80 per cent of the value of the homestead should be furnished and that the remaining 20 per cent might be furnished by the borrower in the form of labor, either in the constructing of buildings or in the improvement of the land connected with the homestead. These loans should be made only to the heads of families, and it might be further provided that no family with assets of more than \$10,000 should be eligible to obtain such a loan. The loans should be amortized over a period of about thirty-three years.

Just how it should be financed will be for the financiers of our government to work out in detail; but we do believe that these homestead loans might well be handled through the postal savings banks and made a department in each of them. Incidentally, we would suggest that the interest rate paid for deposits in our postal savings banks be increased to two and a half per cent and that the limit of \$2,500.00 in individual deposits be raised to \$10,000.00, and in this way there would be no more abnormal hoarding in America.

We call these homestead loans because we want them made on homesteads only. As an illustration, in Minnesota they are limited to one-third of an acre of platted area in a city and to 80 acres of land outside platted lands. Other states have somewhat similar provisions. In order to accomplish as much of the purpose as intended it would be well to provide that the minimum size of the homestead in the city should be one-eighth of an acre and the minimum size in case of unplatted lands should be one acre. It should also be provided that a person would not have more than one opportunity to obtain a homestead loan within a three-year period, and if the homestead ceases to be used as such it would have to be disposed of to some other person who would use it as a homestead. No loans, of course, would be granted on land in arid or semi-arid areas unless there are ample facilities for irrigation.

The Freedom bonds to be sold by the government in order to raise the necessary money for the making of these homestead loans should bear interest at the rate of 3 per cent per annum, which provides one per cent, an ample margin, for handling such a department in our postal savings banks, as has been proved time and again by loaning organizations.

The average wage earner with a family to support cannot under present conditions become a home owner.

Five-sixths of the building and loan associations of the country charge a total of from ten to thirteen per cent, including all charges, commissions and interest in the financing of homes, which, in most cases, is prohibitive as far as ultimate home ownership is concerned. The remaining building and loan associations, whose interest rates are only about six per cent, with but nominal charges otherwise, are helpful only to families who are able to finance at least fifty to sixty per cent of the cost of the home out of their own resources.

The last frontier is gone, no more desirable homestead lands can be obtained; and there is, therefore, right now, a crying need for federal homestead loans both for city and country, as proposed in our plan.

The concentration of the wealth of a country in the hands of a few is not new in human history, nor is the loss of lands and homes a new thing. Even among the Jewish people over three thousand years ago, according to the Book of Leviticus, economic conditions among the mass of the people became so bad that it was provided by law that there should be a fiftieth year of jubilee when all the people were to be returned to their possessions and their families.

After nineteen hundred years of Christianity it would be reasonable to expect that some progress should have been made; but, so far, we have failed to solve the problem either by the Mosaic law or by any other law. Due to the complexity of our present day business and industry, the solution has become increasingly difficult. We have, however, begun to redistribute wealth by such legislation as graduated income and inheritance taxes; but the situation is still critical. Hundreds of thousands of our farmers and city homeowners have already lost their homes through mortgage foreclosures and tax sales and many more will lose them, unless a more general and extensive federal homestead plan is enacted and a relief is given from confiscatory taxes. Instead of merely making periodic attempts to save farm and city home owners from evictions, it is apparent that we must adopt a system that will at all times provide for homestead loans, as they may be found needed and feasible, on terms as herein suggested.

These Home and Freedom Bonds, which they could be appropriately called, would be desirable investments for surplus funds held by people who have recently discovered that safety should be the first consideration in all investments. The billions of dollars that have, of late years, annually been put into foreign loans will necessarily from now on seek an outlet at home, and here is the golden opportunity,

not only for safety but also for human good. The funds thus invested would not be used by the borrowers for purposes of war or other economic squandering, as the foreign loans have been, but for purposes of peace and human happiness.

The federal homestead loan plan herein suggested would give a wonderful opportunity for insurance companies and for states with rural credit bureaus to dispose of farm lands and homes that they have obtained through mortgage foreclosures. The large life insurance companies cannot from now on plan on earning from the investments of their funds, on the average, more than 3 per cent, and they have today millions of acres of land on their hands which they find very difficult to manage and operate, and most of these lands are in communities best fitted for individual farming on a small scale. By providing for homestead loans, as herein outlined, there would be an opportunity for tenant farmers to obtain farms of their own, which under present conditions is almost impossible. Realizing the possibilities of disposing of their lands in this manner, such insurance companies would be in a position to buy billions of dollars worth of Farm and Freedom Bonds, and would welcome the opportunity, so that there would be no difficult problem arising in connection with the sale of the necessary bonds for the carrying out of the proposed undertaking.

The time will undoubtedly come, and that in the near future, when we shall have a five-day working week and the work day will be considerably shorter than at present, and when that time comes it would become quite a problem as to what the ordinary laborer should do with his leisure, unless he can provide himself with a home where he would have a piece of land to cultivate and improve. When a family comes to realize that it can become the complete owner of a homestead it will take more interest in making it a real home than they could possibly do as mere tenants.

Anyone who may have some misgivings about our plan because it is too big an undertaking should figure out what a year of depression and unemployment costs our country. It will be found that it amounts to far more than the proposed \$15,000,000,000 bond issue. In fact, the credit of our government, instead of being weakened, would be greatly improved. Our crime bill alone is said to be \$13,000,000,000 a year; but, if the proposed program is carried out in full, our annual crime bill would be substantially reduced.

We repeat, there must be given an opportunity to every thrifty

family to own a home. There are several million families in America today without any homes of their own, who have done enough to increase the wealth of the country to entitle them to the ownership of homes. It is this condition that we must correct.

Many propositions have recently been made that billions of dollars be appropriated by the federal government for public works of various kinds so as to give work to the millions of unemployed. But such vast appropriations, without giving any definite returns to the government, would simply add to our national debt and would not alleviate the economic conditions of the great mass of the people for any great length of time. The cash thus expended would soon find its way into the coffers of those who already have the bigger share of the country's wealth.

We have to take people as they are, with their shortcomings as well as their virtues, and we know from experience and observation that very few are induced or inclined to save unless they in some form or another obtain some nest egg. The boys and girls as well as the young men and young women seldom begin to put anything into the savings bank until something happens so that they have something extra that they can put aside and make the nucleus of a bank account. There can be no better nest egg to a family than a home, and practical provisions should be made by our government that that can be done. As a good illustration of this we may again call attention to the French people. Of the bigger nations of the world, we find a bigger per cent of real home owners in France than in any other country, and the result is that these owners of homes become thrifty, and no matter what their income or wages may be they manage somehow to save a few francs to put into the savings banks, and after years of saving many of them have been able to purchase stock in the Bank of France and other financial institutions of their country. No country in the world has withstood the general economic depression of recent years as well as France, and the chief reason for it is that you find a greater percentage of home owners in France than in any other country.

In order to make the home still more secure it should be provided by law in every state in the Union that every homestead up to a certain assessed valuation, say \$5,000, should be exempt from taxation.

The loss in revenue from this source could easily and equitably be replaced by income, occupational, inheritance or sales taxes. Under such a system there would be no confiscation of homes, but practically

every citizen would carry a fair share of the tax burden, and he would know that he was paying it and the amount of it.

There is no sadder picture to behold than an elderly couple, as their home is being confiscated by taxes. They have struggled for, perhaps, forty years, built a home, reared and educated a family of children, responded to every call made upon them by their community, their state and their country as long as they were able to work and earn an income. Now, when they have become old and feeble, their annual income is less than the taxes levied against their home. The house that had for years, by much sacrifice, been kept clear of all encumbrances has at last to be mortgaged, in their desperate attempt to save it. In a few years it is lost to them, although they had baptized it with their life blood and it had become sacred ground to them; but the state has no feeling—it has no soul—there is no relief—and this is America. Let us make the vow that this shall never happen again.

We present as our program of immediate action for our country the following proposals:

1. Organize each of the 120,000 local election precincts in the United States, to meet once a week, if possible, during the nine fall, winter and spring months of the year, and once a month during June, July and August, for the discussion of public questions and to take action on such matters as may be found proper. The suggestion is made that adult education be also provided for under the auspices of this organization, as previously explained.

To make its work more intelligent and effective, it is recommended that the entire list of voters in the precinct be divided into ten divisions, with a minute-man or a minute-woman at the head of each division. An average precinct has a population of about 1,000 and about 450 of these are qualified voters.

These minute-men and minute-women will serve both as a vigilance and as an intelligence committee. Each of them will encourage the members of his or her division to attend the local precinct or town meetings and also to make use of such courses in adult education as they may be specially adapted for. This committee will also promote law observance and help the officers of the law to apprehend criminals. When this plan is adopted and carried out throughout this country, both crime and political corruption will be materially decreased and the organization will be chiefly responsible for the carrying out of the remaining sixteen proposals hereinafter men-

tioned. What worthier work could the members of such patriotic and efficient organizations as the American Legion and the Veterans of Foreign Wars do than to take the leadership, whenever necessary, to carry out the above plan?

2. Work for the adoption of a thirty-hour work week as soon as practical, and wherever possible, make it a five-day work week and a six-hour work day. It may be gradually reduced from 8 hours, as may be found feasible. This will make it possible to hold the local precinct or town meeting as well as the classes in adult education on Saturday forenoons, and that will make Saturday forenoon the time set aside for intellectual development, and still leave sufficient time for home improvement, recreation and rest to be enjoyed on Saturday afternoon and Sunday.

Under this arrangement the humblest toiler will have his time of leisure, which will make him feel that he is a human being instead of a beast of burden or a mere cog in a machine.

Aside from other benefits this will enable the ordinary working man to obtain a piece of land to cultivate during part of his leisure time, which will, obviously, be a blessing to himself, to his family and to his country.

3. Work to take out of industrial employment every woman who is mother of a minor child. Give her husband a job, if she has one. If she is a widow and has no son old enough to work, provide her with some work that will still enable her to take care of her minor children, or provide her with a reasonable pension. Unless something is done along this line in the near future, America will be filled with vagabonds and criminals in a far greater number than ever before. No child can be expected to love his fellowmen when he grows up unless somebody has made sacrifices for him in his childhood and youth, and no one can possibly fill the place of his own mother in this noblest of all service on earth. It is estimated that there are at present about 200,000 boys and girls under 21 years of age roaming around in our country as tramps.

Take also out of industrial employment every person over 70 years of age, and provide them with proper pensions. Later on, as industry becomes adjusted to it, the age limit may be reduced to 65 years, or even less.

4. Take out from cultivation about 150 million acres of the semi-arid lands of the Western portions of North Dakota, South Dakota, Nebraska, Kansas and Oklahoma and the Northwestern part of

Texas, including the Panhandle, and of the Eastern portions of Montana, Wyoming and Colorado and the Northeastern portion of New Mexico. This area is not fit for small farming and should have remained as grazing land. In trying to farm these lands during the past forty-five years two dollars have been invested and expended on them for every dollar received in return. In fact, it has been a losing affair all around. Still there is being produced on these lands annually on the average of one hundred fifty million bushels of wheat, which alone accounts for our unwieldy surpluses of wheat.

It would be a matter of economy for the Federal Government to buy up this entire tract and restore it to grazing. It could be bought for about \$900,000,000, or at an average of about \$6.00 per acre. The government will soon have expended that much on the late lamented Farm Act and the present awkward, unfair and expensive Allotment Plan.

With his personal property and \$960 for each of his 160 acres of land, the farmer in this area might go into a locality where there is sufficient moisture and make for himself and family a permanent home and become a better citizen. Even if the settler is in debt to the extent of the price he receives for his land, he is, nevertheless, better off to leave and take with him to his new location whatever exempt property he may have.

The government would eventually find it a good investment. It would save on seed loans and other advancements to these farmers that are frequently never paid, and in the course of time it would probably receive back more than the purchase price from oil and other leases, which the individual owner or settler would not benefit from, on account of having to pay taxes on the land. The different states could be compensated for the loss sustained by them from the removal of these lands from the state tax roll by providing that a fair proportion of the income from leases and otherwise be paid over to the respective states.

Withdraw from farming also the poorest lands in other parts of the country, and thus bring about a reduction of cotton and other products, of which we have excessive surpluses. Wherever possible, such lands should be planted to trees.

In addition, some surplus wheat and cotton should be stored in large concrete warehouses in different sections of the country, because it is probable that in the future as well as in the past there will be years of want as well as years of plenty.

We know now that the breaking up of the sod on the plains in the semi-arid areas was a great mistake, especially as we have never had any need of these lands for farming purposes. Nearly every spring much sandy soil is blown from the fields in these regions to areas farther East where there is normally more rainfall and less sand, and it has already done much harm to the lands of heavier soil. Sandy lands anywhere should not be plowed up and put into field but should be used for pasture or planted to trees wherever that is practicable.

Wherever feasible, water storage basins should be constructed. As an example, we refer to the Missouri River. Nearly every spring immense quantities of water rush down the Missouri River, which should be retained in the interior. Competent engineers have recently recommended that the excess waters of the Upper Missouri should be diverted from the Missouri in Northwestern North Dakota, into Devil's Lake, where a large storage basin should be constructed. It is claimed that this would help materially to bring increased moisture to the fertile wheat lands of the Dakotas, especially to the James River Valley.

Other districts throughout the country need similar water storage and water diversion projects, and they should be carefully planned and constructed as soon as possible.

It should be added that in an attempt to bring about increased moisture and prevent erosion, systematic tree planting should be carried on in connection with all such water storage and water diversion projects.

According to our plan, farming should be discouraged also in the forest regions and there should be no drainage in the lake and forest areas except as it may be necessary for sanitary purposes. That drainage and the devastation of most of the timber in Northern Michigan, Wisconsin and Minnesota have been important factors in reducing the normal annual rainfall in the Middle West is unquestionable.

China's experience ought to serve as an object lesson to us. Where were once fertile fields when China had her forests are now barren wastes and famines are frequent. Trees were cut down with no thought of the future or the manifold benefits of the forest, with the result that today the once fertile soil has in many places been impoverished or washed away.

These mistakes on our part must be remedied promptly. Unless a change is made along the lines herein suggested, much of what is

now fertile farm lands may become within a few years waste plains or even a desert.

It is proposed by the national administration that a forest protection belt be provided for, extending from the Canadian border to Central Texas in a width of 100 miles, through the East Central portions of the Dakotas, Central Nebraska and Kansas, Western Oklahoma and the Texas Panhandle.

We believe that a better plan would be by federal and state aid under proper regulations to encourage all the farmers of the Eastern two-thirds of the States of North Dakota, South Dakota, Nebraska, Kansas and Oklahoma to plant trees, partly along section lines.

Anyone who wishes to go into the matter very carefully will find that the objects sought by the administration plan would be better met by our plan. Besides, it would be of far more value to the people concerned in this area. Lack of space forbids us to go into details.

It is quite likely that we shall soon enter upon a long period of wet years, which will give us ample opportunity to prepare for the next dry period along the lines hereinbefore outlined.

5. Provide for homestead loans, with low interest rate and long time, to about six million families in the greatest need of them, for the purpose of acquiring or refinancing homes, applicable both to city and country dwellers, according to the plans quite fully outlined earlier in this chapter. As soon as the individual families gain economic security, business and industry will soon recuperate, and, if that is not accomplished, there will never be any general and lasting prosperity in our country.

To give everybody an equal opportunity, it should be made convenient for everybody, including the humblest laborer, to have a home of his own with a piece of land to improve and to cultivate. Before such a condition is brought about the labor question cannot be solved. Under our proposed plan of decentralization of industry this can be done without much difficulty.

How attractive and elevating it would be to every member of the family to have as a home a house, though ever so humble, with flower beds, nicely shaped shade trees and bushes in front, and with fruit trees and a garden in the rear!

6. Make a comprehensive survey of industry and then plan a systematic and gradual decentralization of industry, as outlined in the previous chapter, which plan alone will make impossible present industrial and financial conditions. It is needless to say that the

smaller private enterprises would thus be greatly encouraged. In such a survey and planning, attention should be paid to the fact that each state, as far as feasible, should have one or more, industrial, financial and educational centers of its own, and each group of states conveniently connected with each other should have in common their biggest industrial and financial centers in cases where that is in the interest of economy and efficiency.

7. Work toward the simplification of government, county, state and national. It will likely be found desirable to retain the town government in rural districts, but it may be found desirable to abolish the small school district, and substitute for it a township school district plan, wherever feasible.

Most states have two or three times as many counties as they should have under present conditions of good roads and almost universal use of motor vehicles, and consolidations should be brought about without delay. People who stick to wasteful political machinery have no reason to kick about high taxes.

Savings could also be made by the consolidation of certain offices without sacrificing efficiency. Not a single dollar should be expended on unnecessary public officials or employees; because such waste leads to political corruption and inefficiency.

8. Our entire transportation system should be planned, readjusted, developed and co-ordinated as outlined in the previous chapter. This work could be done advantageously during the present period of economic depression.

9. Interest rates should be reduced. The total debt of this country, both public and private, is estimated to be about \$250,000,000,000. Figuring six per cent as the average rate of interest paid, our annual interest bill is \$15,000,000,000. This is far too heavy a burden even for America. The prevailing interest rates should be cut in two. Four per cent should be the maximum rate, and three per cent should be considered a fair return on conservative loans and investments.

Until we find some way of lowering our interest rates it will be impossible to obtain and maintain economic prosperity for the great mass of the people. Our homestead loan project would do much to assist us in reaching our objective. Decentralization and co-operative planning of industry as herein proposed would also contribute much toward the same end. As we have previously stated, the great concentration of wealth in the hands of a few persons results largely from exorbitant interest rates.

It may be added that more business failures and bankruptcies can be traced to high interest rates than almost anything else, except dishonesty and poor management. It would be far better for the investing public to be assured of a low rate than to have the promise of a high rate that frequently cannot be met, and, what is worse, which even subjects the principal invested to a partial or total loss.

10. Our entire money system should be managed by our Federal Government. The manipulation of money and finance in the interest of a few persons and corporations cannot be prevented in any other way, no matter what other legislation we may enact. Furthermore, a proper ratio should always be maintained between the price of commodities and our standard of value, or medium of exchange, in order to avoid periodic recurrences of economic depressions and business panics.

11. Banks and trust companies should be made and kept solvent, and also kept reasonably free from discriminatory financial manipulations. If this cannot be attained through our present banking system by proper legislation, it means that the Federal Government will have to take over the entire banking business and operate it either directly or indirectly.

We are of the opinion that in any event, the National Government should take over the entire ownership and operation of the Federal Reserve Bank System.

Financial liberty must be established. Our government must be freed from the dictation of a small group of big bankers, international and otherwise. The issue of money should not be delegated to private parties. The Federal Government should retain the exercise of this power which was wisely entrusted to it by the Constitution.

Even if government ownership and the operation of a number of undertakings like, for instance, public utilities were deemed highly desirable, let us first of all, put our money and banking systems in order. By providing for adequate regulations of the different classes of corporations we can afford to wait with most of the public ownership programs until we are better prepared to own and operate such of them as we may in the course of time find desirable for the public good. What is the use of plunging ourselves still further into huge public indebtedness for any such big, intricate and costly programs until we have somewhat satisfactorily solved our money and banking problems?

America is today in reality richer than she ever was in people, in

food, clothing, equipment, buildings, gold and raw materials of all kinds. What then is the main cause of our present deplorable economic condition? We believe that the uncertainty and confusion about our money, financial and banking setup is the chief cause.

With the right to issue money left to private parties and the government financial policy remaining under the control of private parties for private gain, will not the toilers of America continue in the future as in the past to pay the price for arming Europe and building up Russian Sovietism, which are both destructive to our democratic form of government and our free institutions?

Financial manipulations through interlocking directorates and other devious methods by banking and industrial corporations as practiced in this country for over a generation have in many instances been just as criminal and have certainly been more harmful to our country's morals and well-being than the most flagrant cases of highway robberies and kidnappings that have occurred during the same period.

No campaign against racketeering, kidnaping or other crime can be made very effective as long as subtler thievings on even a larger scale are either protected by law or can be evaded under the law.

The issue and sale of securities should be placed under rigid government control, or else many of the other proposals for betterment, even if enacted into law, might be made ineffective or even nullified.

12. Our tax system should be made more equitable. Taxes should not be exacted where it means, in many instances, confiscation, as in the case of homesteads. As a general principle, the tax burden should be spread as much as possible, and it should be levied primarily where there is actual money handled.

Whatever the reason may be, historical or otherwise, nobody likes to pay taxes. This is true, in spite of the fact, that we, as a rule, receive more value from our tax dollar than from any other expenditure. Furthermore, it is a necessity in the support of our government.

At the outset we must admit that it is practically impossible to devise a tax system that can be called strictly equitable, but we will have to do the best we can. Many of the taxes are shifted from the shoulders of one group of taxpayers to another, and in such cases it does not matter much in which form they come. The ultimate consumer generally has to pay the tax. The objections to some forms of taxes are more demagogic than logical.

In the interest of economy in governmental expenditures, it is

desirable that we should have some taxes that will tend to make of our people tax conscious.

The most ideal of all taxes we know of are the graduated income and inheritance taxes; because they are not confiscatory, and they are levied against the class of people who are best able to pay

Although the sales tax is yet bitterly opposed in many quarters we will not be able to avoid it. Before long, it will become general throughout the country. The gasoline sales tax is of recent origin but it spread rapidly into every state of the union; because it was found to be the fairest and most convenient source of revenue in addition to the motor vehicle license tax for the construction and maintenance of our public highways. In the near future, when most of the initial cost for the construction of roads has been taken care of, it may be found expedient and proper that a portion of the taxes be applied to other purposes, as for instance, school aid.

For the present, at least, and maybe permanently, there should be no sales tax on food; and to avoid forcing the poorer people, especially those having large families, to pay too big a share of the taxes, it may become necessary to work out a system of graduated luxury taxes.

Plausible objections may be raised against all methods of taxation. None can be made absolutely equitable; but we should endeavor to devise a system that is on the whole the most equitable and economical. General property taxes under our present assessment method can never be made equitable. Furthermore, real estate taxes in many states are now so high that nobody can really afford to own any real estate. This naturally discourages also the construction of buildings which in prosperous times is our greatest industry. There will always be much unemployment whenever the building industry is stagnant or much below our normal needs. There should be no such a thing as tax-exempt bonds, or tax-exempt salaries. It is manifestly unfair and improper that under our present law a wealthy owner of government, state and municipal bonds may be able to escape with little or no contribution toward the maintenance of our government which spends vast sums of money, not only for his personal protection but also for the protection of his property. We should encourage home ownership and the making of improvements, which is not done under our present system.

In any event, there should be no personal property tax on household goods and other personal property up to \$1,000.00; and, if

sible, all personal property taxes should be abolished, which would greatly simplify our tax system and make it possible to make it more equitable.

All indirect taxes should be avoided as far as possible. Let the citizen know when he pays a tax and let him be made to pay his fair share, no matter how little or how much, and there will be less waste and graft in public expenditures, and, furthermore, the citizen will keep himself better informed on all governmental matters.

There are many other phases of this question that we would like to discuss, but lack of space forbids it. Our chief aim, however, in this book is to emphasize certain fundamentals that we claim cannot be ignored if we are to be able, not only to bring about prosperity but to maintain it.

It should be added that it would be unwise to substitute new taxes altogether for the present real property tax. As an illustration, there is no reason why the owner of a valuable vacant city lot should escape an annual tax on it, which exemption would be unfair to the other taxpayers in the same locality. It would also be unfair to exempt from taxation lands owned by non-residents. According to our plan, only homestead properties up to a certain valuation would be exempted from the real property tax. It is quite apparent, however, that the real estate taxes under the proposed system would never be as high as at present. The aim would always be to make them fair and reasonable, and never burdensome.

13. Provide for Unemployment Insurance.

However, with a shortening of the work day and the work week and with proper provisions for old age pensions, we hope that, eventually, there will not be much of any need of unemployment insurance. When our economic system becomes properly adjusted we ought to be able in the future to avoid any serious unemployment by gradually raising our standard of living to meet the adoption of any new labor saving devices that may occur from time to time.

There is a happy medium to everything. We believe that a 30-hour work week is short enough for anybody who is in good health and under sixty years of age. There are many needs to be met and there are many improvements to be made. In the interest of good citizenship and good government, idleness must be reduced to the lowest possible minimum. Our aim must ever be to make it reasonably easy for every able-bodied man willing to work to obtain satisfactory employment at a living wage. By repeated experimentations we shall,

undoubtedly, arrive at a satisfactory solution of the labor question, if we are but determined to do so.

14. Conserve and Develop our Natural Resources and Practice Thrift.

This applies especially to our forests, our iron, our coal and our peat deposits, and our soil. To a less extent, it applies also to all of our minerals, our cornstalks and our grainstraws.

Our forest resources have been squandered the most, but the saving thing about the forests is that we may forever have new crops of them, which is very fortunate, as they serve several purposes. They serve to give us regular and sufficient rainfall for the production of our various feed and food crops. They assist in the prevention of destructive floods, they prevent the washing away of fertile soil, they help to maintain our lakes, streams and rivers, make possible the propagation of wild life, furnish us places of recreation; besides, they can be made to furnish us much of our fuel and our wood pulp for paper; and, if a wise solution of reforestation is pursued, our natural forest areas will eventually furnish us with all the lumber we may need.

We should also conserve what we earn or produce and not waste our inheritance in needless waste or in "riotous living." Extravagance and reckless spending never did any person or any people any good whatever—but have been detrimental.

15. Re-introduce the Bible into our Personal, Home and Civic life.

The national government should furnish every youth of twelve years and over a book containing the most educational and soul-inspiring selections from both the Old and the New Testament, together with a brief history of the Jewish people, the Christian church and the growth and development of the American Republic. Prior to that age, the children should be furnished with suitable Bible texts and histories adapted to their age.

There is a greater need for doing this today than there was for the Continental Congress in 1777 to purchase Bibles for distribution among the people of the thirteen colonies. The reasons for this proposal are found in the first three chapters of this book. Unless something definite along this line is done soon, we shall not succeed in reducing crime, nor be able to make a success of a government by, of and for the people, under which each individual may enjoy the blessings of life, liberty and the pursuit of happiness.

No matter how unpopular it may be to promote the study of the

Bible, and no matter how much we may object to putting it into our personal, home and civic life, the fact is that we can not throw it out, as it is our only reliable authority and guide as to faith and morals.

We might comply in full with the entire fourteen-point program hereinbefore outlined and still utterly fail in our building of America, because there is nothing in the program so far to purify our home life and build character, without which America, or any other country, can neither progress nor prosper.

16. Purify our Home Life.

Plutarch tells us that for about two hundred years during the most glorious period of the Roman Empire the home life of her people was of a high standard. There were no divorces. Gradually, there developed an idle leisure class—to begin with, among the wealthy, but later among the middle-class as well, who devoted much of their time to satisfy the lusts of the flesh. Their public baths became dens of vice. As a result, the Romans ceased to progress—they gradually deteriorated until they at last became an easy prey to the invading hordes from the North. The sanctity of the home had been destroyed. Personal character was no longer at a premium. Self-indulgence was substituted for patriotism. The people were without God and without hope. Thus it will always go with a people who forget God and His precepts.

Therefore, in our building of America, let us not forget the fundamentals of our government and our institutions.

17. Emphasize Individual Character Building.

As individuals, our highest aim should be to build strong personal characters with a faith that will make disappointments and failures into stepping stones to the higher things of life. It is said that at a certain concert by Ole Bull, in Paris, one of the strings on his violin broke, but he still went on playing as if nothing had happened. He adjusted his music to the remaining three strings. We can do the same in our lives. We can make use of our remaining strength, rely on God—and through faith in Him, seeming defeat shall be turned into victory. Man can achieve nothing of importance without an abiding faith in something higher than himself. It may be added that when a human being becomes imbued with the idea of forever seeking the truth, he will always strive to avoid becoming a slave to any habit that may tend to impede his progress. His great aim then becomes character building. Everything else, however worthwhile, becomes of but secondary importance.

Only by individual morality can we attain public morality. Water can not rise higher than its source. Likewise, the public morality of a country can not rise above the individual morality of its people.

We are aware of the fact that many people will consider the above proposals too conservative, while others will consider them too radical, but we believe that they will furnish a common ground on which the greater number of the people may make successful progress in a campaign against crime, poverty, greed and ignorance as to governmental affairs.

With due appreciation of the material progress made in America during the past 150 years, we should under no circumstances go back to the old order of things. There must be a change. To avoid recurring periods of severe economic depressions, we must find ways to prevent the accumulation of most of the wealth of the country in the hands of a few individuals. Graduated net income and inheritance taxes, already provided for by law, will do much to bring about a proper redistribution of wealth. Another factor which will eventually tend to make millions of our citizens independent economically is the proposed plan of taxation which avoids confiscation.

It is safe to say that if the above seventeen proposals were made effective, we would soon, comparatively speaking, be approaching an ideal commonwealth.

If we are, as a people, to progress, we must avoid every step that might tend to lead us either to a dictatorship or to some form of sovietism or communism.

How can any believer in economic liberty and freedom of thought give support to anything that tends either toward a dictatorship or toward Sovietism, both of which, by their very nature, in order to exist, must bring about not only regimentation in agriculture and in industry, but also in thinking?

Over forty years ago, Prof. Willis M. West said to his class in English history at the University of Minnesota: "The common people of England never obtained any rights that they demanded or were entitled to before they knocked on the doors of parliament with their bare knuckles.

It can just as truthfully be said today that the common people of the United States are unable to obtain any new rights without fighting every inch of the way for them; but experience should teach them that the only safe methods to make use of in order to progress are

education, a Spiritual awakening, agitation, organization and the ballot.

This is Americanism, which will not be tolerated or practiced under a dictatorship or under any form of sovietism or communism. It can only be encouraged and attained in a Christian representative democracy.

There is no royal, or easy, road to good government; but there is a safe road, as shown in this book, on which some progress can always be made.

To follow demagogues, advocating any other course, no matter how plausible their proposals may be and no matter how brilliantly their new Utopias may be painted, is but to take a backward step.

Many proponents of new economic plans, including so-called reformers, seem to assume that men and women would lose all their former shortcomings as soon as their proposed plans were put into operation. Such assumptions are, of course, groundless. If men and women were honest, pure, unselfish, and were always motivated by love, almost any system of government would work; but such is not the case—man is still beset with sin, and likely always will be, on this side of Jordan. Therefore, to be practical, we must in all our calculations take people as they are and not as what they may be imagined to be.

To be true Americans we must necessarily believe in progress; but how to attain it—that is the question.

We believe that the quickest and most effective method for us to make use of in attaining progress is that of gradual evolution rather than that of revolution. It would be different if our form of government did not recognize the proper fundamentals of freedom and equality.

All violent and revolutionary measures are destructive and damaging, both to capital and to labor, as well as to business and industry generally.

To progress, as a nation, we must gradually adapt ourselves to present day industrial conditions. The great increase in labor saving devices will compel us to shorten our work day and our work week, abolish child labor and take out of industrial employment persons over a certain age. With appropriate actions taken along these lines, from time to time, as conditions may warrant, the unemployment question can and will be solved. Eventually, there will be no quarrel between employers and employees on any such measures; because

they will prove beneficial to both. All that is required to bring about such a situation is the development of a spirit of co-operation and goodwill. The more machinery is used the more may the worker be freed from drudgery and economic bondage and given an opportunity for a more abundant life, if we are but willing to co-operate.

In spite of present economic conditions we can see no need of any revolutionary changes, either in business or industry. We have some idea as to what we can do under a properly regulated capitalistic system; but we do not know what a socialistic or communistic system would lead us to, except that we have good reason to believe that it would lead us to confusion and chaos.

We must admit that we are all by nature inclined to be more or less lazy and that we will not do our very best without the incentive of personal gain. As man is at present constituted and likely will be for many generations to come, it is nothing but fair and just that personal initiative, thrift and industry be properly rewarded. The great progress that has been made during the past century is due chiefly to the profit motive. Can we, therefore, afford to take the chance of eliminating the very thing that has given us progress?

Although it is true that the profit motive has hitherto impoverished a great many people, we contend that it is, nevertheless, the very instrumentality that can be made use of to raise the standard of living for the great mass of the people. Intelligent selfishness can give prosperity to us all; but laziness, or lack of interest, whether intelligent or not, can never do it.

It will be well for us to go slowly in any attempt to increase our public payroll. Our politics is yet too corrupt and the intelligence of our average citizen on economic questions is yet too meagre to warrant even a fair trial of many of the public ownership proposals now before us. Let us, first of all, make a success of the essential functions of our state and federal governments. When successful in this, we may then proceed further, as we may find it desirable and practicable.

People of wealth need a spiritual awakening just as much as the people of the poorer classes. It is time that they wake up to the fact that it is mere waste for them to expend millions of dollars a year for the perpetuation of special privilege and class prejudice. They had better use such funds for the promotion of intelligence and morality, that there may be a proper foundation laid for mutual co-operation among all classes of people for the common good.

Let us avoid extremes. As Americans, let us go forward, not back-

ward. Let us veer neither to the left nor to the right. The experiences of Russia, Germany and Italy ought to serve as object lessons to us, that we may not make similar mistakes.

Why waste valuable time in organizing in behalf of issues of but minor importance which even if enacted into law would not remove any of our major economic ills?

If we are wise, we will organize for a permanent campaign that will take us out of our present spiritual depression as well as out of our economic depression, and lead us forward to greater progress and prosperity than we have ever before even hoped for.

What are wealth and great natural resources to a people of low morals and low intelligence? They will soon be but a matter of history—like a tale that is told. On the other hand, what has a people of high morals and high intelligence in a representative democracy to fear—even if all their accumulated wealth is lost, providing their country is rich in natural resources?

We are already on the right road toward a more equitable distribution of our nation's wealth. Graduated net income and inheritance taxes are now on our statute books, both federal and state. With the necessary machinery for the proper enforcement of these laws, together with reasonable but effective public control of corporations generally, both financial and industrial, there will, in the future, be no such a thing as individual fortunes running up to a billion dollars, or even to one-tenth of that amount.

Why thwart or delay progress by putting into practice fantastic and unworkable theories, especially at the time of a great crisis like the present?

This is a time when we need to keep our heads level and make use of all the talents that we may be endowed with to solve the various problems that confront us. We repeat, as Americans we must always stand for progress; and, if we will but co-operate to bring about an intelligent, an independent, and spiritually minded electorate, we need not have any fear as to the future. This is no time for discouragement or despair. God and His laws of nature can be relied upon forever. It is but for us to act as men and women with living souls, to whom God Himself has given the breath of life.

In the long run, under our form of government, properly administered, there is nothing to be gained for any group or class of citizens by being insensible to the rights of the people of other groups or classes. Eventually, the barriers protecting the few at the expense of

the great mass of the people must and will be torn down and equality of opportunity given to everybody, as far as it is possible. Under every plan for economic improvement, ample opportunity should be given to individual initiative.

As a general proposition, the government should not go into any business undertaking that can be carried on just as efficiently and economically under private enterprise. However, in every instance, proper government control should be resorted to whenever the public good demands it.

Many people believe that there are two additional effective means for assisting in improving the economic conditions of the people generally. These are public ownership of public utilities and co-operative organizations. In many of the states of the union, there are already on the statute books many favorable laws for co-operatives, as in the case of co-operative creameries and the like. Such organizations are educational as well as promoters of economic prosperity.

It is likely that eventually many of the so-called public utilities will be owned and operated by the government, federal, state or local; but every step should be made with care and proper precautions. Haste in this as in other matters often defeats real progress. Plunging the nation, the state or the local government into big public debts for any undertaking should be carefully avoided, if we wish to maintain our present form of government. Recent developments in many of the countries of Europe should have taught us that lesson by this time.

It should also be remembered that the success of public ownership and co-operatives depends largely upon an intelligent and an independent electorate, without which no substantial progress can be made along any line.

The United States is the first nation in the world that has solved the question of production, due largely, of course, to our well-balanced and abundant natural resources. If we will but keep our heads and patiently proceed to build on the same foundations that the founders of this government built, namely, the Bible, the Home and the Town meeting, we shall before long also be able to solve our problems of distribution, consumption and exchange.

We complain a good deal, and rightly so, about the big toll exacted from us annually by certain monopolistic corporations, which should and must be curbed by the government; but crime today exacts a bigger toll from us every year than practically all of our monopolistic corporations combined. From the most reliable sources available, our

annual crime bill is set at \$13,000,000,000.00. The Rockefellers and Carnegies have done some good with some of their surplus toll, but what good have the kidnapers, the gangsters, the bandits and murderers done in return for the heavy toll they have exacted from us? We are holding no brief for the men of greed in our economic life, who have done much to bring about the very conditions that breed poverty, vice, disease and crime, but we wish to emphasize the fact that we should put first things first in our campaigns for human betterment.

We must eventually come to the conclusion that democracy cannot function satisfactorily without the application of Christ's teachings. True Christian ethics must be substituted for our present day pagan ethics in our economic and social life. Our government and institutions are based on a belief in the fatherhood of God and the brotherhood of man, the importance of the individual man and his personal accountability to God.

We believe that eventually there will be a struggle for supremacy between democracy and sovietism, which will be a struggle between the Christian and the anti-Christian forms of government. However, in the meantime, our first problem in America will be to avoid a dictatorship.

Some big industrialists and financiers who dare not trust the common people are already looking with favor upon some sort of a dictatorship as the only way to save "big business" and "special privilege." A part of their plan seems to be to impress upon law abiding citizens and patriots generally the alleged fact that crime and general disrespect for law cannot be coped with in any other way. We believe that to submit to any form of dictatorship would be a dangerous as well as a backward step. It would put America back, as far as civilization and progress are concerned, at least half a century.

We prophesy that our representative democracy with her fundamental Christian principles and institutions must, can and will be saved. Millions of men and women of great valor and devotion have, so far, died in order to create and preserve the American republic, and after a spiritual awakening, which will soon sweep over our land, has taken place, tens of millions of present day red-blooded Americans will be willing not only to die but to live for their country as a republic.

One of the main reasons why we have such lack of success in handling crime and in solving our various social and economic prob-

lems is that we make the same mistakes as the scribes and Pharisees of old. We are strong on telling others what to do, but we are weak on personal service and sacrifice. We also prefer to punish rather than train, and we generally forget the admonition of the wise man who tells us in his Proverbs: "Train up a child in the way he should go; and when he is old, he will not depart from it." Even the colt of a horse needs early physical training, or it may become an unmanageable broncho the rest of its life. A child needs early mental and moral training as well as physical, and the moral cannot be attained without the spiritual.

It seems that about the only thing that is ever resorted to in any attempt to improve our social conditions and to curb crime is to organize law enforcement and law and order leagues. We are of the opinion that volunteer organizations of this kind may, at times, do just as much harm as good if nothing constructive is done in connection with them.

We maintain that nothing but love can beget love. No human being was ever made loving and kind unless somebody else in the first place had made some sacrifice for or shown some love to him or her. After all, there must be such a thing as original sin. By nature we hate those who hate us; we wish to do harm to those who harm us; and we are envious, deceitful and vain. Nothing but love can change our natural disposition to do evil rather than good.

Christ, while He was personally here on earth, showed us how man ought to live.

The scribes and Pharisees spoken of by Christ in the eighth chapter of the Gospel of John were also vigilantes of some law and order league. They brought a woman to Christ who was taken in adultery, in the very act. They were for strict enforcement of the law. She was to be stoned. No mercy was to be shown. The law would have to be enforced.

Christ knew what these vigilantes were guilty of, both by sins of commission as well as by sins of omission. He knew that these very people were partly to blame for her condition, by allowing such social and economic conditions to exist that made it tempting to her to enter a life of sin and shame. What Jesus wrote on the ground would be interesting to know, but we do know, judging by the results, that there was no mincing of words. It must have struck them to the quick, because when He lifted up Himself and said unto them: "He that is without sin among you, let him first cast a stone at her," it

is recorded that they were "convicted by their own conscience, went out, one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

There are many stumbling-blocks and pitfalls that a Christian community could remove from its midst and thus not only improve its moral tone but decisively improve its social and economic status.

As an illustration of many that could be enumerated. In the very shadows of our churches, cathedrals and agencies of justice, loan sharks are left unmolested in plying their nefarious business of charging from 42 to 100 per cent interest, and often much more, on loans to people who ought to be furnished money by welfare leagues or credit unions at a mere nominal charge for expenses. Due to sickness or otherwise, any honest and thrifty family of moderate means might at some time or other be in great need of emergency loan. Such glaringly usurious practices that are now allowed and often even sanctioned by society cannot but tend to breed criminals, and still we do nothing about it. Lack of space forbids us to give further illustrations and reasons for our contention. The reader will know without any further suggestions. The point we wish to make is, that we must cease being mere scribes and Pharisees and become Christians in practice as well as in profession, if we are to be instrumental in improving our social and economic conditions. We must personally be willing to serve and make sacrifices for our fellowmen.

Until King David was told by Nathan, the prophet, "Thou art the man," he was also strong for law enforcement. The record tells us, "and David's anger was greatly kindled against the man, and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing and because he had no pity." If we wish to be Christ-like and go about doing good, let our law and order campaigns be accompanied by a spiritual awakening and a personal dedication of ourselves to sacrifice and service in the interest of our fellowmen. "How can we love God whom we have not seen, if we are not willing to love our neighbor whom we have seen?"

It is easy enough to say "Jail him—hang him—stone her—away with him—crucify him." But it is harder, though nobler, to share the

poor man's crust—and to suffer the humiliation and bitterness of poverty—and to endure sickness and sorrow, without sympathy and without the tender care of love. But what would Christ have me do? That is the question that a professing Christian should ask himself whenever he is confronted by any of our social or economic problems, and when that is ascertained, then set out to do it.

Social workers tell us that but a small per cent of those who start on a road of crime ever reform. This being true, can we afford to be stingy in our support of education? Can we really afford to leave out or even decrease our expenditures for manual training, music, or like subjects, often referred to as "frills" in our public schools? We need rather to strengthen the courses in our schools, increase our library facilities, and supplement them by adult education. Neither can we afford to leave out the Spiritual development of the child and the youth. History and experience teach us that good morals cannot be taught except through religion, and we, as a people, know of no other religion that can meet our Spiritual wants than the religion God has given us in the Bible and revealed to us in Jesus Christ, the Son of Man and the Son of God, who came, not to be ministered unto, but to minister; who also came that we might have life and have it more abundantly; and who assured us that if we believe in Him and continue in His word we are His disciples indeed; and we shall know the truth, and the truth shall make us free.

In the solution of all these troublesome questions we rely on the fact that a feasible way out in each instance will be found when our home and town meeting plans are carried out. The people themselves will then gradually learn to solve their own problems through mistakes and failures, which is the same road we have all had to travel before we have been able to learn much, if anything, in life, and as the people progress in improved methods, they will grow in strength and wisdom and also gain faith in their ability of self-government.

Our contention, in brief, is that as soon as we can bring about an intelligent, independent, and fearless electorate, we need not worry about the solution of any economic, social or political problem that may arise. The people will then be able to take care of themselves. There is no reason why real representative democracy should fail in America; there is rather every reason why it should succeed. Practice makes perfect and the more the people intelligently and independently exercise their right of suffrage the nearer they will come to establish an ideal government.

In our nation-wide campaign for an intelligent and independent electorate, through the home and the town meeting, let us not quarrel over the minor and less important things that we may disagree on; but let us co-operate on the big and all-important things that we can, will and must agree on, in order to promote prosperity, happiness and progress to every citizen of our country who is willing to obtain and receive the blessings of liberty to himself and to his posterity.

Some persons will contend that the town meeting or the local election precinct organization cannot be made to function as proposed in this book. We, however, firmly believe that, as soon as the American people get their eyes opened to the fact that political corruption and crime cannot be retarded or coped with except through the organization and active functioning of the local election precinct, the proposed plan can and will be carried out.

An effective way to promote the plan would be to provide by law in every state for the appointment of a state superintendent of public information whose duty should be to prepare public information bulletins, to be sent weekly to each one of the state's election precincts.

Likewise, the national government could provide for a national superintendent of public information, whose duty should be to prepare public information bulletins, to be sent weekly to each one of the nation's 120,000 election precincts.

The former would deal chiefly with local and state matters, while the latter would deal mainly with national and international questions.

In order to make such information as reliable and impartial as possible, safeguards would have to be provided for in the appointment of the superintendents. Certain definite qualifications should be required and his selection should be left with a board composed of certain leading public officials. For the state, it might be left with the President of the State University, the Governor and the Chief Justice; and, for the nation, with the President, the Chief Justice and the Speaker of the House of Representatives.

This would encourage and induce the people of the various precincts to organize and provide for a place of meeting, in order to receive the full benefit of the valuable and concise public information thus furnished. The place of such meetings would be either the town hall or the school house. It is likely that adult education would soon be provided for in many precincts and regular meetings for the discussion of public questions would before long become popular.

It might be added that eventually the precinct organizations would co-operate with each other, both in the state and in the nation in such a way as to provide for their own bulletins of public information.

Our plan would also effectively serve another purpose in the interest of good government. Under present conditions it is very difficult for a man of moderate means to run for any of the higher political offices, as it entails too much expense. With the proper functioning of the local precinct organization, a candidate could, with very little expense, reach the voters of a congressional district or the entire state by printed bulletins, radio talks, and otherwise.

No matter how high a moral standard is reached and maintained in our homes and our schools, it can largely be nullified or counteracted by seductive and degrading influences of movie and radio programs, many of whose features are inspired by commercial interests for gain. Enticing crime and sex films are, undoubtedly, the cause of much of the crime in America. They create in the children and youth a desire for the lower things of life. It is not a product of our educational system, nor is it a product of any of our democratic institutions or policies. It is the product of fertile brains who have no use for democracy or moral restrictions of any kind, but who are willing to debauch the souls of men, women and children for money. Individuals and corporations who prosper at the expense of good morals are naturally always hostile to any moral uplift or to any sane spiritual awakening among the people.

The movie and the radio should be instruments for good and not for evil. In the interest of good government, every state in the union may have to acquire a broadcasting station which might also be operated under the direction of the public information board of each state, in such a way and to such an extent as experience may find practical. Every election precinct might, in this manner, be provided with appropriate programs for their regular meetings, which would also furnish an additional inducement for organizing the local precincts.

If it develops that movies cannot be successfully regulated, municipally owned and operated movies may have to be provided for, which would be made an educational institution, although retaining their entertaining and recreational features.

As patriotic citizens who love our country, our homes and our fellowmen, we should never forget that, as human beings with immortal souls, made in the image of God, we should daily strive and

struggle for the things that are spiritual and eternal, such as truth, goodness and beauty; and we should never be unmindful of the fact that in our striving and struggling, we are, as long as we live in this world, compelled to carry on a continuous and determined warfare against vanity, lies, sensuality, ignorance, greed and unbelief.

Surely, eternal vigilance is the price, not only of liberty, but of every good and noble cause.

In order to properly carry out the above proposals both co-operation and co-ordination will be necessary.

This world could be transformed into a wonderful place to live in, almost overnight, if each person in it would act according to his highest ideals. This would be especially true in a Christian country like America.

We are all tempted. The story about the tempting of Jesus Christ by the devil is not a fairy tale. It is true to life. Let us quote from the narration of the story as given by Matthew:

“Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

“And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.”

The great trouble is that most of us yield to one or the other of the temptations put before us, and we bow down and worship the particular manifestation of the devil that we yield to, be it wealth, pleasure, fame or power. In our blindness, we believe that we are actually getting something desirable; but we discover later, to our sorrow, that we have in reality exchanged our freedom and our idealism as human beings created in the image of God for slavery and increasing submissiveness to evil tendencies.

As time goes on, it becomes increasingly difficult for us as victims to say to our tempter what Jesus said to him at the very beginning, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

The Bible is given to us as a guide and handbook and its daily use is as necessary to our moral and spiritual well-being as is bread for the sustenance of our physical body.

Much misery, sorrow and worry could be spared, if we would but earnestly and continuously have in our hearts the following prayer, which the Bible has given to us for instruction:

"Remove far from me vanity and lies; give me neither poverty or riches; feed me with food convenient for me;

"Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

There is no other way for us as a people to become prosperous, happy and truly progressive than by becoming and remaining true to the Bible and its God, on which our government and our institutions are founded.

Only when such an attitude becomes prevalent among our people shall we be able to solve satisfactorily our manifold economic, political and social problems.

We may for various reasons honestly differ widely as to details of any program that we may undertake to better our economic conditions, and what may be expedient now may not be a few years hence, and what may be feasible in one locality may not be so in another, due to different conditions.

The details for the solution of any economic, political, or social problem must necessarily be a matter of growth; but, if we do our best and are open-minded, we shall gradually progress through trial and error.

We are, however, definitely of the opinion that, if we are to succeed, the fundamentals advocated in this book cannot be ignored at any time and under any circumstances.

Our government and our institutions were founded on the Bible, and we shall and must utterly fail, if we, as a people, desert the Bible and its teachings. No plan which fails to put into practice the teachings of Jesus Christ will ever save America or any other country from ultimate confusion and destruction.

The Home is the unit of our nation, and, if we are to hold fast to the idea that the state exists for the individual and not the individual for the state, the home must be enabled to do its part, including its exemplification of love through sacrifice and service. What will our civilization eventually amount to, if the home fails to flourish and to properly provide for future generations, in ever increasing numbers, as long as there is adequate room for expansion? Have we come to such a stage in our civilization that we need not any longer obey God's mandate to us, "to replenish the earth"? If our population becomes stationary, or still worse, if it should begin to decline, will we be able very long after that to withstand any encroachments or

onslaughts of other races, with other ideals, that are even now increasing in numbers more than twice as fast as we are?

Lastly, no matter how difficult it may be to maintain the activities herein proposed for the local election precinct, we firmly believe that, if such a program is not instituted and carried on, it will be but a question of time "when government of, by and for the people will perish from the earth." If you do not wish to have such a thing come to pass, we kindly ask you to enlist in the movement suggested in this book; that we rise up and build a new America on the foundations that our fathers built, whose foundation stones are none other than the Bible, the Home and the Town Meeting.

It is true that we need to develop a new social order, but we wish to make use of the accumulated learning and experience of the past, so that we may build as wisely as possible. There have been five distinct creative movements in the known history of mankind.

The Hebrew gave us the Spiritual and moral influence which produces character.

The Greek gave us the ideals of truth, goodness and beauty which produce liberty and culture.

The Roman had a capacity for organization and statecraft which contributed to law and order.

The Renaissance gave a new birth to what the Hebrew and the Greek had furnished. Searching for truth became the chief thing, and this developed the scientific movement which today is more or less prevalent throughout the world.

We are today in the midst of the fifth and last movement, and that is the Social. This we cannot ignore, if we wish to have our government and institutions live and progress. As Americans, we are seekers of truth and high ideals, and we do not wish to leave out the good in any of the five movements of history. Russia is ignoring the first two movements; and, strange to say, most of the Christian countries are ignoring the last movement, which from the very nature of things is the very one in which the Christian people should excel.

When the call comes to us to co-operate with our fellowmen in making life more abundant for us all, let us not say with Cain, "Am I my brother's keeper?" Intelligent selfishness should teach us to realize that none of us can be really happy, as long as millions of our fellowmen are needlessly living lives of poverty, vice, disease or crime.

An enduring and an ever-progressing social order can be built on the fundamentals presented in this book, namely, the Bible, the home

and the town meeting. Are you willing to co-operate? Begin at home in your own community! You will find neighbors to serve and to make sacrifices for, and you will soon learn to love them; and they in turn will love you and make you happy. Do you know of any better way to fight crime and to save representative democracy for the world?

The interests of the rich man and the poor
Are one and same, inseparable evermore;
And, when scant wage or labor fail to give
Food, shelter, raiment, wherewithal to live,
Need has its rights, necessity its claim,
Yea, even self-wrought misery and shame
Test well the charity suffering long and kind.
The home-pressed question of the age can find
No answer in the catch-words of the blind
Leaders of blind. Solution there is none
Save in the Golden Rule of Christ alone.

—John Greenleaf Whittier.

VI. Brotherhood of Nations

A PROPHECY

IN order to clarify our position and to avoid any possible misunderstanding as to our nationalism, we will here take occasion to express some of our views on the much hoped for brotherhood of nations.

Although "all nations of men are made of one blood," there are times when it may be advisable for a nation to take a course somewhat similar to that of Abraham when there was a strife between his herdmen and those of Lot as to pasturage for their cattle.

"And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

"Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou take the left hand, then will I go to the right; or if thou depart to the right hand, then will I go to the left."

We believe that America, today, faces such a situation, that the wisest course, for the present, is to put our own house in order, instead of busying ourselves very much with telling the rest of the world what to do; and it might be well also for many of the leading nations of Europe to do the same.

Nearly all the nations and people of the world are tired of war and rumors of war. All the larger nations of the world are staggering under the burdens of war. If every nation could wipe out all debts and obligations caused by war and preparations for war, the world would immediately be happy and on the road to material prosperity. War and preparation for war has always been a major cause of crime, vice, immorality and general disrespect for law and order.

The wish and hope of all Christian people in recent years has been that it might soon come to pass what the Prophet Isaiah prophesied some twenty-five hundred years ago: "And He (God) shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

And also what the prophet Micah further prophesied: "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."

But the Prophet Isaiah tells the people what is required of them:

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow. Come now, let us reason together, saith the Lord—If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword.”

Everything in creation seems to have a definite purpose. Thus, we also find that communication and commerce among the different continents and nations of the world are encouraged by the fact that many articles needed in industry are not found in all sections of the earth. Many countries have no gold or silver; others have no copper or zinc; others have no coal or iron; others have no diamonds or precious stones; others have no tin or platinum; others have very few kinds of wood. Some have an abundance of building materials, and others have little or none, while most countries have one or more of these articles in abundance that they can exchange for what they do not possess.

Furthermore, each continent has its peculiar species of wild and domestic animals, as well as its different kinds of cereals, fruits and other sources of food.

As a result, the people of every nation have everything to gain by friendly relations and world peace.

Jealousy, greed, vanity, ignorance, misunderstandings and unfounded suspicions, causing race and religious hatreds, have been the chief causes of war. Is it not reasonable to suppose that education will eventually tend to remove misunderstandings and unfounded suspicions and will also bring about an intelligent selfishness, which will displace greed? But education alone will certainly not solve the problem.

We have discovered that mental and physical development cannot make men moral—that ordinary school education alone cannot wipe out crime or political corruption. Likewise, we shall learn that intellectual enlightenment alone cannot put an end to war. We maintain that nothing but the Gospel of the Prince of Peace can bring about peace on earth and good will to men. When the professed followers of Christ will begin to act in such a way that the outside world will say about them what they were constrained to say about the early Christians: “See how they love each other,” then there will be hope of world peace. But, to bring about such conditions in the world the

Christian people and the Christian nations will have to change their tactics.

All the main participants of the late World War were professedly Christian nations, but France and England even imported thousands of pagan soldiers from Africa and India to help them war against fellow Christians. Could those pagan soldiers go back to heathen Africa and India and tell their people anything about how the Christian nations love each other? They were, undoubtedly, deeply impressed by the sterling character, love and devotion displayed by many a sincere Christian officer and private on the battlefield. True, there were tens of thousands of soldiers in all the armies who took part in that war who were true Christians and would have been willing to lay down their lives for their fellowmen, irrespective of race, color and creed—and hundreds of thousands of soldiers who participated in that war were intensely eager to dedicate their lives as a sacrifice in a war to end all wars.

But there were greedy men and groups of men behind the scenes who were looking for trade and profit, instead of world peace. As a result, seeds of hatred and distrust were planted in the breasts of most of the people who took part in the war, and the whole world is today having a taste of its curse, in the form of immorality, lawlessness and economic despair.

World co-operation is needed, but how to bring it about, that is the question.

By lending the European nations billions of dollars, even after the war was over, America failed to promote world peace. The huge loans, of which but a small part will ever be repaid, enabled many of these nations to make greater preparations for future wars than has ever been done before in the entire history of the human race, and our country is today by these very nations hated and despised on account of this.

This anomalous situation should teach us a lesson. Our present course of action is, therefore, clear and definite. We have no alternative. The plain duty before us is to put our own house in order.

The greatest contribution the United States can make toward peace, and our immediate task, is to prove to ourselves and to the world that our form of representative democratic government, with its free institutions, can be made a success. This is the service that we owe to the other nations of the world today. It is for us "to rise up and build" and make America what she should be and what she was

intended to be, by her founders who built it on a rock that can never fail.

It has been a very common thing in the history of mankind to have frequent reactions from progress, and it seems to hold good that the greater the progress attained the greater the reaction that follows in its wake.

A few years ago it looked as if all the countries of the world would soon adopt a republican or a representative democratic form of government; but today recent and current events tell us a different story. In several countries of Europe, dictatorships have been substituted for republics and limited monarchies, and the movement in that direction does not yet seem to have spent its force. Mussolini's iron rule in Italy is by many still looked upon with favor and is considered successful. Adolf Hitler retains his hold on the German people, and he seems to have their loyal support, no matter what he undertakes, and even when he resorts to harsh and revolutionary measures. Nor can it be said that Russia is at present enjoying a rule by the people.

Looking at the situation here at home, we find that there are even people in this country who would welcome some sort of a dictatorship.

We have no reason, however, to become unduly disturbed. There is not any other nation in the world with which we would want to exchange places. Since our national government was established in 1789, it has been subject to fewer material changes in form than any of the other national governments now existing. The span of its continuous history is over one hundred forty-six years. For stability during that entire period, it has no equal either among the large or the small nations.

We are further of the opinion that if we would now set out in earnest through the methods hereinbefore explained to make America what she was intended to be, namely, a government of, by and for the people, and a land of equal opportunity before the law, we would never be tempted to replace our republican form of government with a dictatorship, or a modified form of Sovietism. Nothing but laziness, ignorance or moral degeneracy will ever make us take such a backward step. We are, however, not unmindful of the fact that "eternal vigilance is the price of liberty," and that a spiritual awakening is needed in order that we may, as a people, rightly appraise the merits of the ideals of our republic.

When Mussolini passes away, what will Italy do? In Germany, after Hitler, what? Draw on your own imagination. In Russia, who

will succeed Stalin? What changes of policy will follow? What if strife among would-be successors follows? On the other hand, in America, presidents may come and go, political parties may rise and fall, but the government at Washington will still continue to function, as if nothing unusual had happened, as long as loyalty, justice, truth, equality and fraternity reign in the breasts of the rank and file of the American electorate; and the more intelligent, independent and fearless that electorate becomes the more secure will be our government, because it will be synonymous with and will constitute the people.

We predict that, if the American people will make full use of the methods hereinbefore suggested in regard to the home and the town meeting and then rise up and build on the foundation laid by the founders of our republic, every nation in Christendom will have adopted our form of government within the next fifty years. We confine the prediction to the professedly Christian nations, because our form of government, with its institutions supporting it, is essentially Christian. As previously stated, we contend, on historical grounds, that it is founded on the principles enunciated in the Two Great Commandments, including the "Golden Rule," without which no government can either endure or carry out the purposes for which it is instituted among men. You may belittle and even scorn and ridicule such a contention and call it "mere sentiment," but what, after all, is culture and civilization; what even, is man, if "sentiment" is to be counted out? Is it possible to enjoy life, liberty and the pursuit of happiness without sentiment? Will mere gold produce contentment?

The population of the earth may be divided along many lines, first as to races, of which there are three general classifications: 1. The Whites; 2. The Yellow-browns; and 3. The Blacks. Each one of these shows a number of types which are often also called "races."

In the White or Caucasian race are generally included the Aryans and the Semites. The Semites include Arabians, Hebrews and Syrians.

We also speak of the Orient and the Occident. Europe and the two Americas are definitely of the Occident and Asia and part of Africa constitute the Orient. The Occident is mainly Christian, while the Orient is chiefly pagan.

One-half of the earth's population, or 1,000,000,000, are of the Yellow-brown race; approximately one-third, or about 667,000,000, are of the White race; about 166,000,000, or one-twelfth, are of the Black race; and the remaining one-twelfth, or about 167,000,000, are of mixed races.

Another division may be made of the earth territorially taking into account the dominating influence as to race, religion and political attitude.

All of the 26 countries of Europe outside of Russia classify themselves as White, although some of them are of a mixed Yellow race, and they all are professedly Christian except Albania. All the countries of North America, South America and Australia are dominated by the Whites and they are all professedly Christian. There is a considerable population, however, of both the Yellow and the Black races, in each of those continents.

In brief, it may be said that Europe, outside of Russia, and all of North and South America and Australia are dominated by the White race and definitely under the influence of the Christian religion; that most of Asia, excepting Siberia or Asiatic Russia, is dominated by the Yellow-brown races and is under the influence of many non-Christian religions; and that Africa is dominated by the Whites but is not under the influence of the Christian religion except in comparatively small areas.

With a real spiritual awakening, all of the Occident could quickly come under the mellowing influence of Christ's teachings, which would make impossible all wars except in self-defense, which would never be an alibi or a subterfuge for aggression.

If the so-called Christian nations would refrain from war, a general world war would be impossible. The remarkable thing about it is that the non-Christian countries and possessions, outside of Russia, have not within their boundaries sufficient raw material adapted for purposes of war to be able to carry on a very effective or extended military campaign against any country outside of the Orient.

We have the hope that in the near future the Negroes of America, who have for several decades enjoyed the blessings of Christianity, will seize the opportunity of going in great numbers into darkest Africa for the purpose of assisting the people of their own race to make a real forward step in civilization, which they have failed to make, lo, these many centuries, while the other races have been steadily moving forward in spite of repeated temporary setbacks.

It is quite probable that the bringing of the Negroes to America may prove a blessing to the black, in spite of the wicked motives of the slave traders, who shipped them to our shores for a price, after handling them as if they were mere cattle. It might also open the way of giving a permanent solution to the negro problem both for America

and for Africa. The gradual emigration of twelve million American negroes to Africa, with the aid of the Christian White people of the world, might be instrumental in placing most of Africa inside the borders of the Christian world.

There is no likelihood of any extensive amalgamation of the three distinct races, the Whites, the Yellow-browns, and the Blacks.

Sir Arthur Keith, noted English anthropologist, does not believe there is a tendency for races to amalgamate, not extensively even among the sub-races, as, for instance, the three primary stocks of Europe which have contributed to the populating of the United States.

Sir Keith says: "I have made a rough estimate of the proportion in which the three primary stocks of Europe have contributed to the composition of the new race—for which, by the way, there is an urgent need of a distinctive name.

"The nationalities of Northern and Western Europe—countries surrounding the North Sea, Irish Sea and Baltic; Britain, Scandinavia, Germany and Holland—have contributed about 65 per cent of the blood now in the United States.

"The new white race is 65 per cent Nordic. The Mediterranean countries have contributed about 23 per cent, while the central or Alpine stock accounts for only 12 per cent.

"It might be thought that the resultant race will prove to be a blend of the contributing stocks. This is not my expectation. If evolution proceeds in America as it has done in Europe, there will arise local or regional types or races.

"I do not think that the exchange of population between East and West and between North and South can ever be so free as to prevent the evolution of distinctive white types within the United States.

"Mendelian heredity certainly holds in the breeding of mankind and favors the development of local types. It has been supposed that there are factors at work in America which tend to give the white man the facial and other features of the red Indian. I have failed to find any reliable evidence thereof.

"What is the new white race going to do with these 10,000,000 of black citizens, now that America has become conscious of her race building mission? Will the problem be solved by fusion?

"My own belief is that the color feeling will neither lessen nor disappear; the opposite will happen; it will become stronger. But it does seem to me possible that the white race of European descent and the black race of African origin will, by mutual agreement, resolve

to remain apart, each developing the qualities which nature has bestowed on them as a heritage from the evolutionary past.

"Whether two diverse races, living within the same territory and subjects of a common government, can work out separate evolutionary destinies, is an anthropological experiment of a new kind. Only time can reveal the issue."

In order to promote world peace, the Christian nations should pay more attention to co-operation among themselves than to the exploitation and domination of the non-Christian world which is mainly confined to Asia and Africa.

As to Africa, it must be said that the Christian nations dominate nearly all of it; but that is mainly due to the fact that there would not otherwise exist much, if any, orderly government by the natives, except in South Africa, where there is a considerable Christian white population.

No matter what local self-government may develop in Africa, it is quite likely that the Christian nations of Europe will want to continue to dominate nearly all of its territory bordering on the Mediterranean Sea. Likewise, in Asia, they will probably also insist on their continued rule in Palestine and adjoining territory.

In order that we may obtain a more definite and comprehensive idea about the distribution of the leading religions of the world, according to continents, we will quote the figures for the same as compiled and given in *The World Almanac*, for 1933, on page 426:

Sect	No. Amer.	So. Amer.	Europe
Christians			
1. Roman Catholics	40,000,000	61,000,000	220,000,000
2. Orthodox Catholics	1,000,000	.....	120,000,000
3. Protestants	75,000,000	900,000	115,000,000
4. Total Christians	116,000,000	61,900,000	455,000,000
Non-Christians			
5. Jews	4,000,000	100,000	10,000,000
6. Mohammedans	20,000	.....	5,000,000
7. Buddhists	180,000	.....	.....
8. Hindus	150,000	.....	.....
9. Confucianists, Taoists	600,000	.....	.....
10. Shintoists .....	.....	.....	.....
11. Animists	50,000	.....	.....
12. Miscellaneous	25,000,000	2,000,000	5,000,000
13. Total Non-Christian	30,000,000	2,100,000	20,000,000
14. Grand Total	146,000,000	64,000,000	475,000,000

	Asia	Africa	Oceania	Total
1.	7,000,000	2,000,000	1,500,000	331,500,000
2.	20,000,000	3,000,000		144,500,000
3.	7,000,000	3,000,000	6,000,000	206,900,000
4.	34,000,000	8,000,000	7,500,000	682,400,000
5.	1,000,000	500,000	30,000	15,630,000
6.	160,000,000	44,000,000		209,020,000
7.	150,000,000	....		150,180,000
8.	230,000,000	....		230,150,000
9.	350,000,000	.....		350,600,000
10.	25,000,000			25,000,000
11.	45,000,000	90,500,000	100,000	135,650,000
12.	18,000,000	...	870,000	50,870,000
13.	979,000,000	135,000,000	1,000,000	1,167,100,000
14.	1,013,000,000	143,000,000	8,500,000	1,849,500,000

As we make a close study of the map of the world with the above facts in our mind as to the location of the different races and their attitude toward each other and further note the distribution, by continents, the different religions, it can not very well escape our attention that some of the unfulfilled, as well as the fulfilled, prophecies of the Bible are quite significant.

To mention just a few of the fulfilled and unfulfilled promises we will quote the following:

"And I will scatter you among the heathen" (Lev. 26:33). Thus did God warn His people that judgment would culminate in world wide dispersion. Where are the Jews today? In every nation of the earth, in the cities and villages of all lands. They have been scattered for nearly two thousand years.

"For thus saith the Lord God: Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out . . . his sheep that are scattered; and I will . . . gather them from the countries, and will bring them to their own land" (Ezek. 36:11-13).

"I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back" (Isa. 43:5, 6).

"I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . And ye shall dwell (Hebrew: yashab—sit down, sit still, i. e. abide, remain) in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezek. 36:24-28).

None of these prophecies were fulfilled in the return of Israel from Babylon after the seventy years of bondage. This future return is a second regathering, as prophesied: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, . . . and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11, 12). Following this regathering, Israel shall never cease from being a nation (Jer. 31:35-37).

Already in our own day the Zionist movement has brought about a regathering of the Chosen People in Palestine, which may be considered an earnest of what is described above, and which shows the possibilities thereof. The Jews have increased in number from 25,000 in 1880 to 220,000 in 1934, chiefly through immigration to Palestine from sixty-five different countries.

Ezekiel, in chapters 38 and 39, tells of the armies "out of the uttermost parts of the north" (38:15), of "Gog, of the land of Magog, the prince of Rosh, Mesheck, and Tubal" (38:2). These names, some scholars claim, are old forms of Russia, Moscow, and Tobolsk.

"In the latter years" (38:8) these armies shall "go up to the land of unwallled villages" (38:11). All of the new Jewish settlements are unwallled.

They shall go "against the waste places that are not inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the midst of the earth" (38:12). There is only one people that is gathered out of the nations, that has returned with wealth to re-establish itself in its former homeland and to rebuild the waste places in the midst of the earth. It is readily seen from any world map that Palestine is the approximate center of land area. It seems likely, therefore, that Israel and Palestine are to be the unhappy objects of this attack.

These hordes shall "go up . . . to take spoil" (38:12). In recent years, a storehouse of spoil has been discovered in that land greater than is to be found anywhere in all the earth. The stupendous wealth, found in the Dead Sea, is quite sufficient to stir the jealousies of all nations.

The new Haifa harbor has become the chief seaport of Palestine. Haifa is the gateway to the great plain of Esdraelon, also known as Megiddo, famous for its many battles. The valley of Megiddo is therefore the natural gathering place for the armies which shall

engage in the battle of Revelation 16:14-16, to which the conflict of Ezekiel 38 and 39 is probably a sequel.

Thus we see in our day the shaping of events which could easily culminate in the greatest slaughter in all history.

In Isaiah 2:2-4, we read:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore.”

There is nothing to indicate that the time of general world peace is near at hand. Therefore, in the meantime, we do not see why we, as Americans, should become extreme pacifists, that is, go so far as to refuse to take part in war under any circumstances. Should we not at all times be prepared and willing to defend our country? Do we not still honor Charles Martel and his gallant armies for saving the civilization of Europe from the threatened invasion of the Saracens in 732? We will say, however, that the pacifist movement has done and will do a great deal of good in exposing the pernicious propagandas of the munition manufacturers. We hope that world peace may be furthered by many of the proposals now advocated in the regulation of the manufacture and sale of munitions and implements of war. On the other hand, we wish to emphasize the importance of our being prepared to save America from any possible onslaughts of anti-Christian attacks against our government and our institutions. The world very much needs the Christian civilization that America is in the best position to exemplify as an object lesson to all the nations of the earth.

Sincere Bible students who are pacifists even to the extent of being bitterly opposed to preparations for a defensive war might find it interesting to make a careful study of the thirteenth chapter of the Book of Ezekiel.

Judging from the alignments of the different nations during the World War and from many of the more recent events, it would seem

that race hatreds are stronger and more prevalent among the nations of the world than religious hatreds. This leads us to believe that it would tend to promote world peace for the white race to build up their own areas instead of exploiting and assuming dominion over areas inhabited mainly by people of other races.

Nearly all of Asia, together with the East Indies and adjacent islands, should in all fairness be left to the yellow-brown race, and the black race should be encouraged to assume self-government in Central Africa as soon as it becomes ready for it. It is, however, not to be expected that the European nations should give up their control over any of the African territory bordering on the Mediterranean Sea, or that the white race should give up their hold on South Africa.

Much of Western Europe is over-populated, but that does not justify the British, French, Dutch, Italian or German people in going into over-populated countries of Asia and depriving the yellow-brown race of the full benefits of the natural resources of their own countries, which they have struggled for and occupied from generation to generation for many centuries.

The wisest thing for the people of the white race to do from now on would be to develop the Americas and Australia and strengthen their hold on strategic territory in Africa. Why should South America, for instance, be left open to an influx by the yellow-brown race, which must inevitably follow, if we continue to crowd them out of their own rightful territory in Asia?

At present, Europe has a population of at least 500,000,000, and the only portion of it that can support much, if any, increase in population is in Russia; but there is ample room for outlets for all the nations of Western Europe in the continents under the control of the white race. South America could easily take care of an increase of a quarter of billion in population, and North America could readily absorb another quarter of a billion. Thus only can the white race attain an equality in numbers with the yellow-brown race. This is no time for the nations of the white race to encourage a restrictive birth control.

To make the plan complete, the negroes of America should go into central Africa and there build up a strong and united nation of blacks.

If the foregoing plan could be carried out, there would then be no further occasion for race hatreds, which would go a long way to bring about world peace.

The suggestion here made does not mean that the different races should become isolated from each other; but rather, on the contrary, friendly relations would thereby be promoted; and mutually profitable trade would thereby be increased. When the nations of the white race, which are nearly all professedly Christian, will cease exploiting and debauching the unfortunate and less enlightened colored races of the world, a beginning may be made for a world brotherhood of nations, but never until then. It can be truthfully said, although to our shame, that we have been talking to the colored races like angels, but we have all too frequently acted toward them like devils. In harmony with our profession of Christianity, we should substitute for such action in our foreign relations with our colored brethren a definite foreign policy in conformity with the "Golden Rule."

For centuries Western Europe has been the breeding place for bloody and destructive wars, and it will continue to be so, at least until practically all the nations of Europe, outside of Russia, unite into an Economic League, whereby there would be an equitable reciprocity of trade among all of its members.

It may at first seem strange, but we are, nevertheless, convinced that the best way to bring about such an Economic Union or League would be for America to pay very little attention to European trade; in fact, make it difficult by high tariffs on every article that we can easily produce at home, and, on the other hand encourage our necessary and legitimate trade with Canada, South America and the Orient. If we would do that, and forget all about collecting our foreign debts, the Western European nations would be compelled to co-operate, and the sooner they would be compelled to do so the better it would be for both them and for us, and the rest of the world.

All the nations must eventually learn that it is an absolute economic waste to import any articles of commerce that can easily and profitably be produced at home. It is time that we all should learn to think for ourselves, and not be fooled by false propaganda, emanating from international bankers, brokers and merchants located in centers of foreign commerce. It is an old "shell game" that has been practiced for many centuries by strong commercial interests in the leading seaports of the world, for the purpose of sapping or "bleeding white" the rich interior of all the different countries of the world, so that these rich merchant, broker, and banker princes may become the rulers of the world, instead of their respective governments,

through their control of the finances of all the different governments of the world.

If an Economic League or Union of the countries of Western Europe should prove to be a success, it would be but a matter of time before a United States of Europe would be an actual fact, instead of a mere dream. It has happened before in history that what at one time seemed an utter impossibility has later actually come to pass.

The larger countries of Europe during the past fifty years have wasted enough money on war and preparations for war to build every family in those countries a substantial home and give every member a fair pension for life and besides pay all the public debts. Every country in Europe has everything to gain by the promoting of peace. These countries could peaceably solve their problem of proper representation in their new national legislative body by having one house in which each country would have two members and having another house, corresponding to our House of Representatives, in which each country would have representation according to population. Another happy solution, to avoid unnecessary jealousies and strife, might be to make Geneva the seat of this new government.

When this comes to pass the people of the Christian world will have come to realize that governments exist merely for the convenience and the happiness of their people, and not for the futile and useless aggrandizement of any one nation or any of the rulers thereof.

The logical sequence would be, a United States of North America that would include all of North America, a United States of South America, and a United States of Australia.

It would not necessarily follow that each of the continents named should constitute a nation. If it seemed more feasible to have the countries of South America consolidated into two or three nations, instead of one, that could be done. Also, if it should be more advisable for the good of the people of Mexico to remain a separate nation, that might be done. Likewise, with the Central American States; but for each of them to function as an independent nation would not serve any good purpose whatsoever, after friendly relations are established among them.

As conditions are today, too much money is spent on government. People have already become tired of unnecessary taxes. One great need in all countries is simplification of government. Consolidation should be resorted to whenever it promotes both economy and efficiency. The money thus saved could be more profitably put into better

homes and more comfortable living conditions in the interest of general happiness.

If Russia or any of the countries of Asia or Africa should choose to oppose such a program of co-operation and consolidation on the part of the Christian nations and make an attack on their possession of Palestine, it would be but natural that a terrific battle would ensue on the plains of Armageddon.

We should hope and pray that such a conflict might be avoided; but, if it has to come in order to bring about a new era of permanent peace and happiness to all nations and to all people on the face of the earth, it must needs come. For some reason, unexplainable to mortal mind, man has seldom been able to make much progress in emancipating himself from the chains of ignorance, vice and greed without bloodshed.

When the time comes for such a conflict, if it has to come, may the Christian nations rise up and battle in the firm faith that there can never be a real defeat under the banner of righteousness and truth; because Lord, Jehovah, Himself will assume the leadership and direct the battle when the enraged forces of vanity, vice, greed and unbelief become too powerful for His followers to withstand.

If our program for the home and the town meeting should prove successful in giving the United States a practical system of government by, of and for the people, there is hardly any doubt but that all the nations of the Christian world would within a comparatively short time adopt a similar system, which would naturally lead to the co-operations and the consolidations previously mentioned.

How soon the non-Christian world will come to the realization that nothing but Christ's teachings about faith and works will avail in the long run, no man can prophesy, as we are not even able to tell when such a realization will become generally accepted by the people of the Christian world.

One thing that we do know is: that there can never be any universal brotherhood of the nations of the world until they all accept as their code Christ's code which applies both to the individual and to the nation, the "Golden Rule"—"Do unto others as you would have others do unto you."

There has never been a time in history when man has had as good a reason to be hopeful, charitable and friendly to his fellow-men as he has today.

The machine made possible by inventive genius has in this coun-

try, in most lines of business, multiplied the production of labor nearly a hundred fold, within a century, and what has been done here can eventually be approximated in other countries.

The various inventions down through the centuries have been marvelous, making a real beginning in the Orient, with the discovery of the wheel; but it was left to the nineteenth century to furnish the greatest number of labor saving machines through the discovery and application of steam and electricity; so that from now on no one needs to be compelled to live a life of economic slavery, or even drudgery.

There is no longer any intelligent excuse for envy and greed; because we may all have in abundance all we need for food, clothing and shelter, and still have ample time and means for educational improvements, recreation and leisure. What more could we desire? We can take nothing with us to our grave, and the greatest heritage we can leave to our children is to have taught and trained them "to do justly, and to love mercy, and to walk humbly before their God," and to have handed down to them a government and a social order that will give them equality of opportunity "to enjoy the blessings of life, liberty and the pursuit of happiness."

The saddest and the most discouraging spectacle in all Christendom is being witnessed at the present time here in America, in the country destined to carry aloft the Christian civilization's torch for the enlightenment and benefit of all mankind. This is the spectacle: millions of men, women and children are begging for a morsel of bread, a little piece of meat and a gulp of milk, while under governmental authority or permission, millions of pounds of pork are destroyed, not even thrown to the dogs; millions of gallons of milk are poured out on the countryside or on the streets for mother earth to absorb without having first refreshed the withering bodies of living souls, and millions of bushels of wheat are diverted from their proper use. This is all taking place while there are hundreds of millions of hungry human beings, begging, pleading and praying for bread.

And this is taking place in a country whose people profess to be followers of the Son of Man, the Son of God, who scathingly denounced all hypocrites and mere lip-servers in the following language:

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matthew 25:41-45).

What we need is an awakening, both intellectually and spiritually. People in authority act as if most of the people were devoid of both feeling and reason, when as a matter of fact over ninety per cent of the people are very much alike in their mental capacities, and very few of those in authority are of any higher order than the average of the ninety per cent.

What we need is to put our house in order and make government of, by and for the people a living thing, and that can be done only through the home and the town meeting, as previously outlined and explained in the previous chapters of this book.

To prate about promoting world commerce, as the real panacea for our economic ills, and to talk glibly and in high sounding phrases about League of Nations, World Courts, Brotherhood of Nations, and the Brotherhood of Man is simply idle talk, as long as we are by our methods, systems and laws doing so much to promote and perpetuate ignorance, envy, hatred, vanity, greed and unbelief.

If we were sincere in our profession of Christianity and in our desire to promote world peace, we would give our unwieldy food surpluses to the Red Cross, to be distributed to our famine-stricken fellow-men, no matter of what nationality, creed, race or color.

There is not a year but that there is famine and want in some country; but, on the other hand, there has never been a year for over a generation that there has not been sufficient food in the world to feed everybody, if we but loved our neighbors as ourselves. Divine Providence may in His infinite wisdom have provided it such that as He has "made of one blood all the nations of men" they shall forever be dependent on each other for food so that they may thus test their love and prove their faith by their works. Even the Egyptians gave food to the famishing seed of Abraham.

Would not such a plan be practical and effective, as well as economical? It would be less expensive to do this than to try to compel peace by the burdensome preparations for war which the people of most of the nations of the world are now staggering under and which

are bound to generate nothing but bitterness, suspicion, and hate. Love only can generate love and bring about peace. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

We cannot construct a cathedral that can be of any practical use to humanity by simply working on a tower for it and failing to construct any foundation or any suitable frame or body for it.

Likewise, with our social fabric, let us do the first things first, and then there will later be occasion to attend to the trimmings and the decorations. Until some notable work has been achieved, contributing to the permanent welfare of mankind, there is no victory for peace, prosperity and happiness to celebrate.

Let us not build mere air castles or indulge in false hopes, either for ourselves or for our fellow men. "Hope deferred maketh the heart sick." The people will no longer be satisfied to receive a stone when they ask for bread.

Let us be frank and calmly reason with each other, recognizing that we are all of the same mould, endowed by our Creator with the same fundamental hopes and aspirations which we still possess, providing the cares of this world have not choked or killed them, and that, as the kings of creation, we have in common been intrusted by Divine Providence, in whom we live, move, and have our being, with everything on the earth, under the earth, and in the air above the earth for our growth, our enjoyment and our happiness.

Give the people of our country a true realization of their actual powers, their rightful heritage and their intended destiny in spiritual growth as continual seekers of perfection in the things eternal—truth and love—and they will become so imbued with the higher and nobler things of life that they will with one accord determine and say with the men of old, under the leadership of Nehemiah, "Let us rise up and build"—not only America, but they will co-operate with the people of every race, color and creed, to make possible the age-long dream of a "Brotherhood of Nations," when the "Glad Tidings" proclaimed at the coming of the Prince of Peace, "Peace on Earth and Good Will to Men," will at last have become a reality, visible even to the eyes of the world.

When a human being comes to realize the possibilities of growth in the knowledge of truth by his own immortal soul, not only in this life but in the life to come, he begins to understand the meaning of Christ's statement, "I am come that they might have life and that they

might have it more abundantly," and he with the Apostle Paul will then become "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

It is the sincere hope of the author that every reader of this book will frequently read and re-read the passages from the Bible which appear in its last division.

The Word of God, including the teachings of Christ, is the best guide of conduct, not only for the individual, but for groups of individuals, for a nation and for a brotherhood of nations.

True Christianity, wherever applied, has never failed and never will. It has given us all the good things for which we can rejoice. It has liberated the slave, enfranchised women, healed the sick, given hope to the poor and down-trodden, and has given enlightenment and love to the little children. It has always emphasized the importance of the individual, no matter how humble, because he must be recognized as belonging to God's highest order of creation, with the infinite possibilities of immortality.

When God's will be done on earth, as it is in heaven, poverty, vice, crime, disease, corruption and war will cease. History and our own experience tell us that such a condition can never be brought about in any other way, no matter what wonderful inventions and discoveries we may make, and no matter what intellectual heights we may ever reach in mere secular learning.

Change of systems, better legislation, improved social surroundings, material progress and increase in secular learning, beneficial as they may be, are not alone sufficient to make a better world or to make men and women happy. Something still more essential is needed in order to reach the goal or the ideal that most of us are yearning for. The chief thing needed is a radical change in the hearts of men.

Nations as well as individuals must finally come to the conclusion that they are members of one body, "of one blood," and that when one member suffers the entire body must suffer.

Laws, leagues, armies, navies, and air fleets, under present conditions, have their place, but they can not give us permanent peace. Our application of the teachings of the Prince of Peace can alone give us peace, prosperity, and happiness—then "the times of refreshing shall come from the presence of the Lord."

The need of the world is not a political, economic, or social revo-

lution, but a spiritual awakening that will bring about a spiritual rebirth. When that is accomplished, it will but follow that a great many political, economic, and social wrongs will have to be righted. A true philosophy of life was clearly stated by the Great Teacher, when He said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "Life is to give, not to take."

VII. What a Citizen Should Know

WE have added this chapter, not as an appendix, but as an integral part of the book, because it is essential to it, and we trust that the reader will find occasion to consult it frequently.

It consists of seven parts, covering the following subjects:

1. Rules in Parliamentary Law.
2. Important United States Statistics.
3. United States Possessions.
4. Principles and Framework of Our Government.
5. Our Country's Flag.
6. Our National Hymns.
7. Bible Texts, on Which Our Nation and Our Institutions Are Built.

1. RULES IN PARLIAMENTARY LAW

The meetings of the local election precinct should be conducted according to the generally accepted rules of order, and every voter should learn to know them, so that he can take part in discussions and debates and thus make his voice and vote count in the interests of law and order and in the maintenance of regularly instituted representative government, without which there can be no permanent assurance of equality of opportunity.

To assist the reader in familiarizing himself with the ordinary rules for use at public meetings and debates, we present a set of rules.

As the townmeeting has to be conducted according to generally accepted rules of order the following rules in parliamentary law are here given for the convenience of the reader:

The order of precedence of motions is as follows:

1. To fix the time to which to adjourn.
2. To adjourn (unqualified).
3. Call for the orders of the day.
4. To lay on the table.
5. Call for the previous question.
6. To postpone to a certain time.
7. To commit.
8. To amend.
9. To postpone indefinitely.

Any of the foregoing motions (except to amend) can supersede one of a lower order, but no one can take precedence over one of higher rank.

Motions incidental to motions already before the assembly supersede them, and must be acted on before them.

Motions and Rules Affecting Them

In the following table the letters refer to the table of rules given on the next page; where a rule is not indicated, it does not hold for that motion. Thus: *Adjourn*, A, undebatable; rules B and C do not hold; D, can not be amended, etc.

Motions	Rules
1. Adjourn	A D F
2. Adjourn, fix the time to which to	C
3. Amend	
4. Amend an amendment	D
5. Amend the rules	I
6. Appeal, relating to indecorum, etc.	A D K L
7. Appeal, all other cases	D K L
8. Call to order	A D J
9. Close debate, motion to	A I
10. Commit	E
11. Extend the limits of debate, motion to	A
12. Fix the time to which to adjourn	C
13. Leave to continue speaking after indecorum	A D
14. Lie on the table	A D G
15. Limit debate, motion to	A I
16. Objection to consideration of a question	A I J K
17. Orders of the day, motion for the	A D J K
18. Postpone to a certain time	B
19. Postpone indefinitely	D E
20. Previous question	A D I
21. Priority of business, questions relating to	A
22. Privilege, questions of	
23. Reading papers	A D
24. Reconsider a debatable question	D E F H
25. Reconsider an undebatable question	A D F H
26. Refer (same as commit)	E
27. Rise (in committee, equals adjourn)	A D F
28. Shall the question be discussed	A D I J K M
29. Special order, to make a	I
30. Substitute (same as amend)	
31. Suspend the rules	A D F I
32. Take from the table	A D G
33. Take up a question out of its proper order	A D I
34. Withdrawal of a motion	A D

Rule

- A. Undebatable.
- B. Limited debate on propriety of postponement.
- C. Undebatable if another question is before the assembly.
- D. Can not be amended.
- E. Opens main question to debate.
- F. Can not be reconsidered.
- G. Affirmative vote can not be reconsidered.
- H. A motion to reconsider can be moved and entered when another has the floor, but business then before the assembly is not interrupted; can be made only by one who voted on prevailing side.
- I. Requires two-thirds vote.
- J. Does not require to be seconded.
- K. In order when another has the floor.
- L. The chair is sustained when an appeal results in a tie vote.
- M. This objection can only be made at the time when the question is first introduced, and before debate.

General Rules

Before a question is open for discussion it must be stated by the chair.

Except by unanimous consent, the maker of a motion can not amend or withdraw it after it has been stated by the chair.

A motion to lay a question on the table, to take from the table, or to adjourn can not be renewed unless some other business has intervened.

A question can be reconsidered only once.

The chair may require principal motions and amendments to be in writing.

Unless otherwise provided, a quorum consists of a majority of the members.

No one can speak twice on the same subject, except to offer an explanation, without unanimous consent.

An amendment can be amended, but not an amendment to an amendment.

A tie vote upholds the chair. An appeal is not in order when another appeal is up.

A motion to reconsider must be made by a voter on the winning side, unless the vote was by ballot.

2. IMPORTANT UNITED STATES STATISTICS

(Census of 1930—unless otherwise stated)

Area and Population

State	Area	Population
Maine	33,040	797,423
New Hampshire	9,341	465,293
Vermont	9,564	359,611
Massachusetts	8,266	4,249,614
Rhode Island	1,248	687,497
Connecticut	4,965	1,606,903
New York	49,204	12,588,066
New Jersey	8,224	4,041,334
Pennsylvania	45,126	9,631,350
Delaware	2,370	238,380
Maryland	12,327	1,631,526
	183,675	36,296,997
Virginia	42,627	2,421,851
North Carolina	52,426	3,170,276
South Carolina	30,989	1,738,765
Georgia	59,265	2,908,506
Florida	58,666	1,468,211
Tennessee	42,022	2,616,556
Alabama	51,998	2,646,248
Mississippi	46,865	2,009,821
Arkansas	53,335	1,854,482
Louisiana	48,506	2,101,593
Oklahoma	70,057	2,396,040
Texas	265,896	5,824,715
	822,652	31,157,064
Ohio	41,040	6,646,697
Indiana	36,354	3,238,503
Illinois	56,665	7,630,654
Michigan	57,980	4,842,325
Wisconsin	56,066	2,939,006
Minnesota	84,682	2,563,953
Iowa	56,147	2,470,939
Missouri	69,420	3,629,367
North Dakota	70,837	680,845
South Dakota	77,615	692,849
Nebraska	77,520	1,377,963
Kansas	82,158	1,880,999
West Virginia	24,170	1,729,205
Kentucky	40,598	2,614,589
	831,252	42,937,894

State	Area	Population
Montana	146,997	537,606
Idaho	83,888	445,032
Wyoming	97,914	225,565
Colorado	103,948	1,035,791
New Mexico	122,634	423,317
Arizona	113,956	435,573
Utah	84,990	507,847
Nevada	110,690	91,058
Washington	69,127	1,563,396
Oregon	96,699	953,786
California	158,297	5,677,251
	<hr/>	<hr/>
District of Columbia	1,189,140	11,896,222
	70	486,869
United States	3,026,789	122,775,046

Counties and Election Precincts

State	Number Counties	Number Election Precincts
Maine	16	632
New Hampshire	10	294
Vermont	14	248 (towns)
Massachusetts	14	1,707
Rhode Island	5	229
Connecticut	8	500 (est.)
New York	55	8,423
New Jersey	21	3,425
Pennsylvania	67	8,331
Delaware	3	364
Maryland	23	1,349
	<hr/>	<hr/>
	236	25,502
Virginia	88 (est.)	1,766
North Carolina	100	1,824
South Carolina	46	1,230 (est)
Georgia	159	1,626
Florida	54	1,276
Tennessee	93	2,800
Alabama	66	1,360
Mississippi	88	1,600
Arkansas	75	1,900
Louisiana	64	1,447
Oklahoma	77	3,310
Texas	254	4,000 (est.)
	<hr/>	<hr/>
	1,164	24,139

State	Number Counties	Number Election Precincts
Ohio	88	8,701
Indiana	92	3,700
Illinois	102	7,220
Michigan	83	3,390
Wisconsin	71	2,831
Minnesota	87	3,715
Iowa	99	2,468
Missouri	114	4,114
North Dakota	53	2,285
South Dakota	69	1,950
Nebraska	93	2,049
Kansas	105	2,676
West Virginia	55	2,340
Kentucky	120	4,195
	<u>1,231</u>	<u>51,634</u>
Montana	54	1,442
Idaho	46	819
Wyoming	23	400 (est.)
Colorado	57	1,582
New Mexico	31	784
Arizona	14	550
Utah	29	805
Nevada	17	400 (est.)
Washington	39	2,682
Oregon	36	1,783
California	58	10,271
	<u>404</u>	<u>21,518</u>
District of Columbia		
United States	3,035	122,793

Electoral College of 1932

State	New
Maine	5
New Hampshire	4
Vermont	3
Massachusetts	17
Rhode Island	4
Connecticut	8
New York	47
New Jersey	16
Pennsylvania	36
Delaware	3
Maryland	8

State	New	Old
Virginia	11	12
North Carolina	13	12
South Carolina	8	9
Georgia	12	14
Florida	7	6
Tennessee	11	12
Alabama	11	12
Mississippi	9	10
Arkansas	9	9
Louisiana	10	10
Oklahoma	11	10
Texas	23	26
	<hr/> 135	<hr/> 136
Ohio	26	24
Indiana	14	15
Illinois	29	29
Michigan	19	15
Wisconsin	12	13
Minnesota	11	12
Iowa	11	13
Missouri	15	18
North Dakota	4	5
South Dakota	4	5
Nebraska	7	8
Kansas	9	10
West Virginia	8	8
Kentucky	11	13
	<hr/> 180	<hr/> 188
Montana	4	4
Idaho	4	4
Wyoming	3	3
Colorado	6	6
New Mexico	3	3
Arizona	3	3
Utah	4	4
Nevada	3	3
Washington	8	7
Oregon	5	5
California	22	13
	<hr/> 65	<hr/> 55
United States	531	531

Population by Race

State	White	Negro	All others
Maine	795,183	1,096	1,144
New Hampshire	464,350	790	153
Vermont	358,965	568	78
Massachusetts	4,192,926	52,365	4,323
Rhode Island	677,016	9,913	568
Connecticut	1,576,673	29,354	876
New York	12,150,293	412,814	24,989
New Jersey	3,829,209	208,828	3,297
Pennsylvania	9,192,602	431,257	7,491
Delaware	205,694	32,602	84
Maryland	1,354,170	276,379	977
	<hr/> 34,797,081	<hr/> 1,455,966	<hr/> 43,980
Virginia	1,770,405	650,165	1,281
North Carolina	2,234,948	918,647	16,681
South Carolina	944,040	793,681	1,044
Georgia	1,836,974	1,071,125	407
Florida	1,035,205	431,828	1,178
Tennessee	2,138,619	477,646	291
Alabama	1,700,775	944,834	639
Mississippi	996,856	1,009,718	3,247
Arkansas	1,374,906	478,463	1,113
Louisiana	1,318,160	776,326	7,107
Oklahoma	2,123,424	172,198	100,418
Texas	4,283,491	854,964	686,260
	<hr/> 21,757,803	<hr/> 8,579,595	<hr/> 819,666
Ohio	6,331,136	309,304	6,257
Indiana	3,116,136	111,982	10,385
Illinois	7,266,361	328,972	35,321
Michigan	4,650,171	169,453	22,701
Wisconsin	2,913,859	10,739	14,408
Minnesota	2,538,973	9,445	15,535
Iowa	2,448,382	17,380	5,177
Missouri	3,398,887	223,840	6,640
North Dakota	671,243	377	9,225
South Dakota	669,453	646	22,750
Nebraska	1,353,702	13,752	10,509
Kansas	1,792,847	66,344	21,808
West Virginia	1,613,934	114,893	378
Kentucky	2,388,364	226,040	185
	<hr/> 41,153,448	<hr/> 1,603,167	<hr/> 181,279

Population by Race

State	White	Negro	All others
Montana	517,327	1,256	19,023
Idaho	437,562	668	6,502
Wyoming	214,067	1,250	10,248
Colorado	961,117	11,828	62,846
New Mexico	331,755	2,850	88,712
Arizona	264,378	10,749	160,446
Utah	495,955	1,108	10,784
Nevada	81,425	516	9,117
Washington	1,521,099	6,840	35,457
Oregon	937,029	2,234	14,523
California	5,040,247	81,048	555,956
	<hr/> 10,801,961	<hr/> 120,347	<hr/> 973,914
District of Columbia	353,914	132,068	887
United States	108,864,207	11,891,143	2,019,696

Race, Nativity and Parentage

State	Native Parentage	Foreign Parentage	Mixed Native and Foreign Parentage	Foreign- born White
Maine	515,243	87,094	92,478	100,368
New Hampshire	239,438	83,791	58,461	82,660
Vermont	234,090	40,771	41,043	43,061
Massachusetts	1,429,784	1,202,191	506,315	1,054,636
Rhode Island	210,963	207,032	88,307	170,714
Connecticut	537,564	499,544	156,694	382,871
New York	4,473,946	3,351,491	1,133,307	3,191,549
New Jersey	1,571,528	1,044,704	368,535	844,442
Pennsylvania	5,404,424	1,858,106	697,021	1,233,051
Delaware	155,024	23,477	10,308	16,885
Maryland	1,039,796	144,418	74,863	95,093
	<hr/> 15,811,800	<hr/> 8,542,619	<hr/> 3,227,332	<hr/> 7,215,330
Virginia	1,692,703	28,552	25,330	23,820
North Carolina	2,208,563	7,919	9,678	8,788
South Carolina	925,439	6,477	6,858	5,266
Georgia	1,792,499	15,215	15,343	13,917
Florida	874,373	55,116	46,659	59,057
Tennessee	2,087,383	19,303	18,867	13,066
Alabama	1,646,339	19,700	19,026	15,710
Mississippi	968,675	10,010	11,122	7,049
Arkansas	1,329,205	16,130	19,398	10,173
Louisiana	1,172,572	61,797	48,881	34,910
Oklahoma	1,994,305	48,465	53,901	26,753
Texas	3,857,198	173,886	154,011	98,396
	<hr/> 20,549,254	<hr/> 462,570	<hr/> 429,074	<hr/> 316,905

State	Native Parentage	Foreign Parentage	Mixed Native and Foreign Parentage	Foreign- born White
Ohio	4,325,311	921,783	439,891	644,151
Indiana	2,605,744	225,153	150,105	135,134
Illinois	3,768,990	1,606,599	672,614	1,218,158
Michigan	2,364,038	917,856	528,009	840,268
Wisconsin	1,436,492	698,795	392,359	386,213
Minnesota	1,114,316	655,750	380,613	388,294
Iowa	1,697,538	332,051	253,058	165,735
Missouri	2,776,338	272,240	200,919	149,390
North Dakota	256,622	193,107	116,366	105,148
South Dakota	375,378	132,497	95,930	65,648
Nebraska	873,849	216,227	148,280	115,346
Kansas	1,453,442	144,600	125,089	69,716
West Virginia	1,461,544	66,854	34,016	51,520
Kentucky	2,269,540	54,320	42,664	21,840
	26,779,142	6,437,832	3,579,913	4,356,561
Montana	283,539	94,580	66,247	72,961
Idaho	320,189	42,888	44,031	30,454
Wyoming	148,381	26,439	19,589	19,658
Colorado	669,106	125,631	80,974	85,406
New Mexico	302,753	10,741	10,464	7,797
Arizona	210,247	18,902	19,638	15,591
Utah	318,470	69,525	64,188	43,772
Nevada	47,570	12,365	9,215	12,275
Washington	873,627	229,063	174,153	244,256
Oregon	629,974	108,797	92,783	105,475
California	2,930,135	780,460	519,618	810,034
	6,733,991	1,519,391	1,100,900	1,447,679
District of Columbia	262,427	36,809	24,746	29,932
United States	70,136,614	16,999,221	8,361,965	13,366,407

Illiterate Persons Ten Years of Age and Over

State	Native White	Foreign-born White	Negro
Maine	8,617	8,393	43
New Hampshire	2,366	7,820	27
Vermont	3,261	3,005	22
Massachusetts	9,652	111,568	2,303
Rhode Island	2,732	24,124	635
Connecticut	3,501	55,136	1,157
New York	34,654	341,345	8,604
New Jersey	11,572	107,192	8,711

State	Native White	Foreign-born White	Negro
Pennsylvania	36,517	187,942	14,908
Delaware	1,896	2,392	3,496
Maryland	13,202	11,539	25,073
	128,070	860,456	64,979
Virginia	65,482	1,738	95,148
North Carolina	93,372	450	139,105
South Carolina	36,246	297	156,065
Georgia	46,898	554	163,237
Florida	14,478	3,159	65,167
Tennessee	87,406	754	57,251
Alabama	60,959	1,335	188,673
Mississippi	20,070	882	177,605
Arkansas	35,890	666	60,102
Louisiana	71,903	6,677	139,393
Oklahoma	27,796	1,479	12,560
Texas	46,878	7,136	90,225
	607,378	25,127	1,344,531
Ohio	32,387	74,131	16,213
Indiana	22,510	13,536	5,605
Illinois	28,284	108,984	10,044
Michigan	14,790	55,034	4,201
Wisconsin	12,313	29,960	391
Minnesota	7,244	16,759	160
Iowa	8,177	5,932	777
Missouri	39,252	11,183	16,532
North Dakota	1,763	4,649	11
South Dakota	1,639	2,422	12
Nebraska	3,762	6,924	450
Kansas	7,001	4,113	3,228
West Virginia	42,476	9,788	10,173
Kentucky	101,695	1,267	28,553
	323,293	344,682	96,350
Montana	932	3,085	52
Idaho	1,151	1,198	25
Wyoming	381	811	47
Colorado	5,807	7,331	403
New Mexico	18,733	530	140
Arizona	960	551	366
Utah	952	1,547	30
Nevada	130	909	7

State	Native White	Foreign-born White	Negro
Washington	3,031	7,103	174
Oregon	2,043	3,743	49
California	9,840	45,600	2,148
	43,960	72,408	3,441
District of Columbia	533	1,411	4,591
United States	1,103,134	1,304,084	1,513,892

Production, 1930

State	Corn	Wheat	Oats
Maine	546,000	66,000	5,002,000
New Hampshire	585,000	..	352,000
Vermont	2,752,000	20,000	2,652,000
Massachusetts	1,794,000	..	304,000
Rhode Island	378,000	..	70,000
Connecticut	2,268,000	..	416,000
New York	19,710,000	4,800,000	45,234,000
New Jersey	6,300,000	1,222,000	1,554,000
Pennsylvania	29,084,000	25,236,000	40,312,000
Delaware	2,815,000	2,067,000	120,000
Maryland	7,791,000	11,707,000	1,592,000
	74,023,000	45,118,000	97,608,000
Virginia	18,032,000	9,982,000	3,800,000
North Carolina	51,865,000	4,288,000	6,521,000
South Carolina	26,978,000	538,000	9,996,000
Georgia	45,494,000	588,000	8,280,000
Florida	7,500,000	..	180,000
Tennessee	41,102,000	3,542,000	4,340,000
Alabama	29,505,000	40,000	1,908,000
Mississippi	19,895,000	68,000	594,000
Arkansas	8,404,000	351,000	4,875,000
Louisiana	12,199,000	..	820,000
Oklahoma	36,436,000	33,696,000	25,732,000
Texas	91,408,000	28,270,000	46,640,000
	388,818,000	81,363,000	113,686,000
Ohio	88,816,000	28,716,000	64,440,000
Indiana	110,197,000	29,058,000	57,420,000
Illinois	238,298,000	41,952,000	153,062,000
Michigan	28,372,000	19,336,000	56,316,000
Wisconsin	79,365,000	2,331,000	108,680,000

State	Corn	Wheat	Oats
Minnesota	135,780,000	21,525,000	171,351,000
Iowa	360,750,000	8,937,000	239,655,000
Missouri	72,841,000	19,880,000	48,978,000
North Dakota	19,058,000	99,807,000	38,598,000
South Dakota	76,958,000	40,840,000	64,844,000
Nebraska	235,695,000	73,275,000	80,017,000
Kansas	76,164,000	158,862,000	42,104,000
West Virginia	5,865,000	2,345,000	4,428,000
Kentucky	31,417,000	3,284,000	3,488,000
	<hr/>	<hr/>	<hr/>
	1,559,576,000	550,148,000	1,133,381,000
Montana	3,252,000	33,698,000	9,205,000
Idaho	2,301,000	28,223,000	6,149,000
Wyoming	3,570,000	3,565,000	3,402,000
Colorado	37,142,000	21,780,000	7,102,000
New Mexico	3,010,000	1,921,000	987,000
Arizona	1,353,000	1,288,000	700,000
Utah	620,000	6,999,000	2,310,000
Nevada	44,000	386,000	72,000
Washington	1,900,000	40,065,000	10,080,000
Oregon	2,739,000	23,391,000	11,849,000
California	2,700,000	13,020,000	5,495,000
	<hr/>	<hr/>	<hr/>
	58,631,000	174,336,000	57,351,000
United States	2,081,048,000	850,965,000	1,402,026,000

Production, 1930

State	Cattle	Hogs	Butter (1924) (pounds)
Maine	257,000	46,000	9,581,000
New Hampshire	136,000	16,000	2,573,000
Vermont	472,000	29,000	13,821,000
Massachusetts	207,000	105,000	3,663,000
Rhode Island	32,000	5,000	132,000
Connecticut	167,000	27,000	1,494,000
New York	2,220,000	221,000	40,627,000
New Jersey	175,000	129,000	945,000
Pennsylvania	1,511,000	657,000	41,952,000
Delaware	54,000	30,000	812,000
Maryland	319,000	205,000	6,000,000
	<hr/>	<hr/>	<hr/>
	5,550,000	1,470,000	121,600,000

State	Cattle	Hogs	Butter (1924) (pounds)
Virginia	833,000	700,000	28,281,000
North Carolina	533,000	839,000	26,795,000
South Carolina	270,000	471,000	12,857,000
Georgia	782,000	1,358,000	22,277,000
Florida	431,000	567,000	1,544,000
Tennessee	1,074,000	1,003,000	44,770,000
Alabama	799,000	831,000	28,868,000
Mississippi	1,009,000	733,000	24,011,000
Arkansas	811,000	776,000	24,906,000
Louisiana	730,000	759,000	4,319,000
Oklahoma	2,097,000	1,051,000	41,501,000
Texas	6,603,000	1,562,000	69,813,000
	15,972,000	10,650,000	329,942,000
Ohio	1,773,000	2,778,000	107,930,000
Indiana	1,447,000	3,347,000	68,512,000
Illinois	2,342,000	4,652,000	85,066,000
Michigan	1,528,000	596,000	91,879,000
Wisconsin	3,537,000	1,612,000	177,785,000
Minnesota	3,165,000	3,316,000	283,975,000
Iowa	4,136,000	10,056,000	191,513,000
Missouri	2,783,000	3,861,000	87,873,000
North Dakota	1,454,000	628,000	47,180,000
South Dakota	1,974,000	2,637,000	40,026,000
Nebraska	3,152,000	4,679,000	98,678,000
Kansas	3,224,000	2,473,000	66,455,000
West Virginia	556,000	222,000	16,744,000
Kentucky	1,087,000	1,041,000	42,989,000
	32,158,000	41,898,000	1,406,605,000
Montana	1,290,000	210,000	20,158,000
Idaho	622,000	268,000	20,108,000
Wyoming	824,000	98,000	3,971,000
Colorado	1,454,000	462,000	24,245,000
New Mexico	1,060,000	65,000	2,041,000
Arizona	695,000	24,000	2,589,000
Utah	442,000	67,000	10,895,000
Nevada	309,000	23,000	2,754,000
Washington	625,000	186,000	34,469,000
Oregon	805,000	225,000	26,804,000
California	2,101,000	648,000	78,101,000
	10,227,000	2,276,000	226,135,000
District of Columbia	1,000	1,000	5,000
United States	63,908,000	56,295,000	2,087,091,000

Production, 1930

State	Cotton (bales)	Wool (pounds)	Tobacco (pounds)
Maine			
New Hampshire			
Vermont			
Massachusetts			11,397,000
Rhode Island			
Connecticut			32,105,000
New York		2,815,000	760,000
New Jersey			
Pennsylvania		3,192,000	38,118,000
Delaware			
Maryland			18,190,000
		6,007,000	100,570,000
Virginia	42,000		88,200,000
North Carolina	775,000		535,195,000
South Carolina	1,001,000		94,170,000
Georgia	1,593,000		104,994,000
Florida	50,000		11,008,000
Tennessee	377,000		120,903,000
Alabama	1,473,000		
Mississippi	1,464,000		
Arkansas	874,000		
Louisiana	715,000		460,000
Oklahoma	854,000		
Texas	4,038,000	41,600,000	
	13,256,000	41,600,000	954,930,000
Ohio		15,066,000	46,376,000
Indiana		4,810,000	11,382,000
Illinois		4,650,000	
Michigan		8,502,000	
Wisconsin		3,157,000	52,900,000
Minnesota		5,772,000	2,875,000
Iowa		6,802,000	
Missouri	151,000	6,728,000	4,680,000
North Dakota		5,330,000	
South Dakota		7,428,000	
Nebraska		3,081,000	
Kansas		3,270,000	
West Virginia		2,855,000	4,896,000
Kentucky		4,580,000	331,699,000
	151,000	82,031,000	454,808,000

State	Cotton (bales)	Wool (pounds)	Tobacco (pounds)
Montana		33,440,000	.....
Idaho		18,768,000	.....
Wyoming		30,360,000	.....
Colorado		10,800,000	.....
New Mexico	99,000	16,167,000	.....
Arizona	155,000	5,940,000	.....
Utah		21,600,000	.....
Nevada		7,745,000	.....
Washington		5,510,000	.....
Oregon		21,375,000	.....
California	264,000	27,001,000	.....
	518,000	198,706,000	.....
(Other states)	7,000	7,663,000	.....
United States	13,932,000	336,007,000	1,510,308,000

State	(1929) Value of Manu- factured Products	(1922) Wealth	(1928) Net Income	
			Personal	Corporation
Maine	\$ 392,096,000	\$ 2,007,000,000	\$ 111,558,000	\$ 34,915,000
N. H.	331,366,000	1,374,000,000	72,610,000	11,398,000
Vermont ..	144,156,000	842,000,000	48,086,000	10,314,000
Mass.	3,392,149,000	12,981,000,000	1,357,076,000	412,506,000
R. I.	664,216,000	1,925,000,000	176,225,000	51,732,000
Connecticut ..	1,495,635,000	5,286,000,000	522,497,000	177,471,000
New York ..	9,979,959,000	37,035,000,000	6,458,089,000	3,248,917,000
New Jersey ..	3,937,656,000	11,794,000,000	1,241,411,000	376,247,000
Pennsylvania ..	7,387,857,000	28,834,000,000	2,204,956,000	905,715,000
Delaware	146,856,000	626,000,000	107,335,000	189,783,000
Maryland	1,120,409,000	3,991,000,000	409,372,000	156,352,000
	\$28,992,355,000	\$106,695,000,000	\$12,709,315,000	\$5,575,350,000
Virginia	\$ 727,606,000	\$ 4,892,000,000	\$ 181,750,000	\$ 118,505,000
N. C.	1,301,319,000	4,543,000,000	161,039,000	96,562,000
S. C.	385,339,000	2,405,000,000	55,510,000	17,816,000
Georgia	718,603,000	3,897,000,000	167,064,000	64,903,000
Florida	232,912,000	2,440,000,000	178,844,000	27,064,000
Tennessee	706,054,000	4,228,000,000	190,287,000	65,893,000
Alabama	560,975,000	3,002,000,000	142,168,000	31,252,000
Mississippi	220,209,000	2,178,000,000	64,689,000	12,700,000
Arkansas	208,897,000	2,600,000,000	71,690,000	17,064,000
Louisiana	684,886,000	3,417,000,000	184,035,000	60,221,000
Oklahoma	452,161,000	3,993,000,000	211,062,000	79,233,000
Texas	1,449,802,000	9,851,000,000	580,239,000	173,980,000
	\$7,648,763,000	\$ 47,446,000,000	\$ 2,188,377,000	\$ 765,193,000

State	(1929) Value of Manu- factured Products	(1922) Wealth	(1928) Net Income	
			Personal	Corporation
Ohio	\$ 5,999,124,000	\$ 18,489,000,000	\$ 1,302,762,000	\$ 589,966,000
Indiana	2,534,717,000	8,830,000,000	365,337,000	122,603,000
Illinois	6,232,438,000	22,233,000,000	2,392,631,000	1,012,940,000
Michigan	4,636,361,000	11,405,000,000	1,066,530,000	735,671,000
Wisconsin	2,158,400,000	7,866,000,000	453,394,000	184,569,000
Minnesota	1,171,710,000	8,548,000,000	340,153,000	155,637,000
Iowa	907,929,000	10,512,000,000	221,881,000	65,510,000
Missouri	1,876,140,000	9,982,000,000	563,951,000	256,781,000
N. Dak.	55,347,000	2,467,000,000	34,878,000	5,688,000
S. Dak.	97,769,000	2,926,000,000	38,955,000	6,229,000
Nebraska	484,263,000	5,320,000,000	139,471,000	30,623,000
Kansas	734,919,000	6,264,000,000	162,395,000	108,127,000
W. Virginia	500,393,000	4,678,000,000	140,128,000	51,923,000
Kentucky	490,492,000	3,582,000,000	193,766,000	75,154,000
	<hr/>	<hr/>	<hr/>	<hr/>
	\$27,880,002,000	\$123,102,000,000	\$ 7,416,232,000	\$3,401,421,000
Montana	\$ 247,953,000	\$ 2,223,000,000	\$ 72,908,000	\$ 14,643,000
Idaho	96,683,000	1,534,000,000	37,123,000	6,645,000
Wyoming	96,466,000	976,000,000	33,233,000	5,737,000
Colorado	304,655,000	3,230,000,000	158,932,000	59,932,000
New Mexico	21,760,000	852,000,000	29,996,000	4,621,000
Arizona	199,371,000	1,314,000,000	58,369,000	9,811,000
Utah	216,529,000	1,535,000,000	58,809,000	20,363,000
Nevada	33,717,000	542,000,000	20,110,000	6,964,000
Washington	794,143,000	5,122,000,000	273,648,000	75,391,000
Oregon	412,331,000	3,419,000,000	132,829,000	29,385,000
California	3,104,086,000	15,032,000,000	1,765,574,000	552,289,000
	<hr/>	<hr/>	<hr/>	<hr/>
	\$ 5,527,694,000	\$ 35,779,000,000	\$ 2,641,531,000	\$ 785,781,000
Dist. of Col.	88,643,000	1,697,000,000	227,621,000	55,898,000
(Not distrib.)	2,000	6,085,000,000	.....	.....
United States	\$70,137,459,000	\$320,804,000,000	\$25,183,621,000	\$10,583,643,000

Statistical Abstract of the United States

Based on latest figures available according to U. S. Abstract of 1931

	East	South	North	West
Area	183,675	822,652	831,252	1,189,140
Population	36,296,997	31,157,064	42,937,894	11,896,222
No. Counties	236	1,162	1,231	404
Elect. Prec'ts	25,502	27,139	51,634	21,518
Electors	151	135	180	65

	East	South	North	West
Parentage				
Native . . .	15,811,800	20,549,254	26,779,142	6,733,991
Foreign . .	8,542,619	462,570	6,437,832	1,519,391
Mixed . . .	3,227,332	429,074	3,579,913	1,100,900
Foreign-born White	7,215,330	316,905	4,356,561	1,447,679
Race				
White	34,797,081	21,757,803	41,153,448	10,801,961
Negro	1,455,966	8,579,595	1,603,167	120,347
All Others . .	43,980	819,666	181,279	973,914
Illiterate				
Native White	128,070	607,378	323,293	43,960
Foreign-born White	860,456	25,127	344,682	72,408
Negro	64,979	1,344,531	96,350	3,441
Corn	74,023,000	388,818,000	1,559,576,000	58,631,000
Wheat	45,118,000	81,363,000	550,148,000	174,336,000
Oats	97,608,000	113,686,000	1,133,381,000	57,351,000
Cattle	5,550,000	15,972,000	32,158,000	10,227,000
Hogs	1,470,000	10,650,000	41,898,000	2,276,000
Butter (lbs.) .	121,600,000	329,942,000	1,406,605,000	226,135,000
Cotton (bales) .	.....	13,256,000	151,000	518,000
Wool (lbs.) . .	6,007,000	41,600,000	82,031,000	198,706,000
Tobacco (lbs.)	100,570,000	954,930,000	454,808,000	.....
Value				
Mfgd. Prdt. \$	28,992,350,000	\$7,648,763,000	\$27,880,002,000	\$5,527,694,000
Wealth	\$106,695,000,000	\$47,446,000,000	\$123,102,000,000	\$35,779,000,000
Net Income				
Personal . .	\$12,709,315,000	\$2,188,377,000	\$7,416,232,000	\$2,641,531,000
Corporation	\$5,575,350,000	\$765,193,000	\$3,401,421,000	\$785,781,000

Upper Mississippi Valley States

States East of the Mississippi River—Ohio, Indiana, Illinois, Michigan, Wisconsin, West Virginia, Kentucky.

States West of the Mississippi River—Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas.

	States East	States West
Area	312,873	518,379
Population	29,640,979	13,296,915
Number Counties	611	620
Number Election Precincts	32,377	19,257
Electors in Electoral College	119	61
Native Parentage	18,231,659	8,547,483
Foreign Parentage	4,491,360	1,946,472
Mixed Native and Foreign Parentage	2,259,658	1,320,255

	States East	States West
Foreign Born White	3,297,284	1,059,277
Native White, Illiterate	254,455	68,838
Foreign Born White, Illiterate	292,700	51,982
Negro, Illiterate	75,180	21,170
Corn	582,330,000	977,246,000
Wheat	127,022,000	423,126,000
Oats	447,834,000	685,547,000
Cattle	12,270,000	19,888,000
Hogs	14,248,000	27,650,000
Butter (pounds)	590,905,000	815,700,000
Cotton (bales)		151,000
Wool (pounds)	43,620,000	38,411,000
Tobacco (pounds)	447,253,000	7,555,000
Value Manufactured Products	\$22,551,925,000	\$5,328,077,000
Wealth	\$77,083,000,000	\$46,019,000,000
Net Income Personal	\$5,914,548,000	\$1,501,684,000
Net Income Corporation	\$2,772,826,000	\$628,595,000
White Race	28,279,961	12,873,487
Negro Race	1,271,383	331,784
All others	89,635	91,644

Value of Principal Articles of United States Merchandise, 1930

EXPORTS

Meat products	\$ 65,612,000	Cotton, manufactures	88,684,000
Animal fats and oils	87,901,000	Sawmill products	78,402,000
Leather	35,468,000	Other wood	
Rye (including flour)	278,000	manufactures	29,848,000
Wheat (including flour)	157,494,000	Coal and Coke	89,762,000
Oil cake and meal	9,706,000	Petroleum and products	484,339,000
Fruits and nuts	110,916,000	Iron and steelmill	
Rubber & manufactures	58,906,000	products	138,893,000
Naval stores, Gums and		Copper & manufactures	105,342,000
Resins	22,698,000	Machinery, all classes	519,901,000
Tobacco,		Automobiles, including	
unmanufactured	145,609,000	engines and parts	277,425,000
Cotton, raw	496,798,000		
			\$3,003,982,000

IMPORTS

Hides and skins	\$ 92,268,000	Tobacco,	
Furs, and manufactures	68,686,000	unmanufactured	40,922,000
Fruits and nuts	75,496,000	Cotton manufactures	46,221,000
Vegetable oils, expressed,		Burlaps	54,300,000
and fats	73,402,000	Wool and mohair	37,092,000
Coffee	209,472,000	Wool manufactures (in-	
Sugar	129,566,000	cluding rags, noils,	
Rubber, crude	140,642,000	waste)	40,143,000

Silk, raw	262,913,000	Copper, including ore	
Sawmill products . . .	35,889,000	and manufactures . . .	104,616,000
Wood pulp	81,109,000	Tin, including ore . . .	60,411,000
Paper and manufactures	147,461,000	Fertilizers and materials	59,151,000
Petroleum and products	145,116,000		
			<hr/> \$1,904,876,000

Federal Reserve Banks, 1930

	Items Handled		No. of banks on par list, December, 1930	
	Number	Amount	Member	Non-member
Boston	90,000,000	\$ 19,392,000,000	396	260
New York	171,000,000	140,509,000,000	914	395
Philadelphia	65,000,000	29,248,000,000	753	451
Cleveland	84,000,000	26,018,000,000	767	936
Richmond	47,000,000	11,571,000,000	470	523
Atlanta	27,000,000	9,747,000,000	390	186
Chicago	121,000,000	29,656,000,000	1,081	3,200
St. Louis	48,000,000	14,277,000,000	513	1,404
Minneapolis	22,000,000	3,851,000,000	642	497
Kansas City	68,000,000	9,991,000,000	871	1,917
Dallas	36,000,000	7,541,000,000	684	572
San Francisco	64,000,000	14,807,000,000	581	615
	<hr/> 843,000,000	<hr/> \$316,608,000,000	<hr/> 8,062	<hr/> 10,956

Children Becoming Fewer in United States Population

While the total population of the United States on April 1, 1930, which was 122,775,046, shows an increase of 16.1 per cent since 1920, children under five years of age numbered only 11,444,390, as compared with 11,573,230 in 1920, which represents a decrease of 128,840, or 1.1 per cent, during the ten-year period. This age group formed only 9.3 per cent of the total population in 1930, as compared with 10.9 per cent in 1920.

Children between five and fourteen years, as well as persons between twenty-five and thirty-four years, likewise formed a smaller proportion of the population in 1930 than in 1920, although showing a numerical increase.

For all other age groups both numbers and proportions were larger in 1930 than in 1920. Decreases in the percentages of the young in the population are observable in recent censuses. The same trend is shown in France.

"The world's yellow races are breeding five or six times faster than the white races.

"Of white peoples the Europeans increase most slowly and the most civilized European countries the slowest of all.

"Of the 195,000,000 souls by which the world population will grow in the next ten years, Asia will contribute 140,000,000, the Americas 35,000,000, Europe 20,000,000, others little or nothing."

Such were the figures published in 1934 in Paris by Professor Charles Richet, president of the French Academy of Sciences. Completing his survey of population growth, Professor Richet found Shanghai leading the world's great cities with an annual increase rate of 55 per 1,000, Tokyo and Osaka next with 44 and 33. New York's rate is only 19.

3. UNITED STATES' POSSESSIONS

Alaska Territory and the Extracontinental Possessions of the United States

ALASKA. Area, 586,400 square miles (including the Aleutian Islands).

Population, census of 1930, 59,278, increase over 1920, 4,242 (7.7%); white, 28,640, of which native born are 18,460; and foreign-born, 10,180; Indian, 29,983; others, 655.

Capital, Juneau, population, census of 1930, 4,043; other towns, Ketchikan, pop., 3,796; Anchorage, 2,277; Fairbanks, 2,101; Nome, 1,213; Petersburg, 1,252; Sitka, 1,056.

Alaska's commerce with the United States for the fiscal year 1931-32, ending June 30, was: exports to United States, \$39,848,095; imports from United States, \$20,599,693; and gold sums, \$8,459,185.

Trade with foreign countries was: imports 1931-32, \$483,688; exports 1931-32, \$220,418.

GUAM. The island of Guam, ceded by Spain to the United States December 10, 1898, is 5,200 miles from San Francisco and 900 miles from Manila. It is about 32 miles long and 100 miles in circumference, and has a population of 18,521. The island is fertile, with abundant timber and several good harbors. The productions are tropical fruits, cacao, rice, corn, tobacco, and sugar-cane.

HAWAII. The area of the several Hawaiian counties is as follows: Hawaii, 4,015 square miles; Maui, 1,172; Kauai, 620; Honolulu, 600. Total, 6,407 square miles. The islands were annexed to the United

States July 6, 1898. The census taken in 1930 gave a total population of 368,336, of which less than 10 per cent was native. Honolulu, the capital, has a population of 137,582. The chief exports are sugar, fruits, coffee, and rice.

PORTO RICO. The island of Porto Rico is the most eastern of the Greater Antilles in the West Indies. The island is 108 miles from east to west, and from 37 to 43 miles from north to south, the area being about 3,435 square miles. The population in 1930 was 1,543,913. The island is unusually fertile. Its chief industries are agriculture and lumbering. Its principal exports are sugar, tobacco, cigars, and coffee. The principal cities are Ponce, with 53,430 inhabitants, and San Juan, the capital, with 114,715. The civil government is under the control of Congress.

THE PHILIPPINES. A group of about 3,141 islands, great and small, southeast of China. On Luzon, the largest, about the size of New York State, is Manila, the capital. Total land area, 114,326 square miles. Mean temperature ranges between 79 and 85 degrees. There are three well-marked seasons. Complete civil government was established by the United States in 1902. William H. Taft was the first civil Governor. The islands were discovered by Magellan in 1521 and conquered by Spain in 1565; they were ceded to the United States by the Treaty of Paris (December 10, 1898) following the Spanish American War. Population (1929), 12,082,366. Their independence will be complete by 1945.

TUTUILA. A Samoan island, of barely fifty-four square miles. Its harbor, Pago-Pago, is the most valuable in the South Pacific. The United States acquired possession in 1899, under a tripartite treaty with Great Britain and Germany, together with the three attendant islets, Tau, Olesinga, and Ofu.

VIRGIN ISLANDS. The islands of St. Croix, St. John, and St. Thomas purchased by the United States from Denmark for \$25,000,000 March 31, 1917. Area 132 square miles; population, 22,012, of which 80 per cent are negroes. These islands are situated approximately 50 miles east of Porto Rico and produce sugar-cane, cotton, and fruit.

WAKE AND OTHER ISLANDS. Wake, a small island, is in the direct route from Hawaii to Hongkong, about 2,000 miles from Hawaii. The Santa Barbara group forms a part of California, and the Aleutian Chain extends from Kamchatka to a promontory which separates Bering Sea from the North Pacific. A number of other scattered

insignificant islands of the Pacific Ocean are in possession of the United States.

THE CANAL ZONE. By treaty of November 18, 1903, the Republic of Panama ceded to the United States in perpetuity an area five miles wide on each side of the Panama Canal route. This strip of land, ten miles broad, known as the Canal Zone, has a length of about fifty miles. Population 39,467.

Territorial Expansion of the United States Proper

Accession	Date	Gross Area Square Miles
United States Proper		3,026,789
Territory in 1790		892,135
Louisiana Purchase	1803	827,987
Florida	1819	58,666
By treaty with Spain	1819	13,435
Texas	1845	389,166
Oregon	1846	286,541
Mexican Cession	1848	529,189
Gadsden Purchase	1853	29,670

4. PRINCIPLES AND FRAMEWORK OF OUR GOVERNMENT

The fundamental principles of our government may be obtained the most readily from reading the Declaration of Independence, George Washington's Farewell Address, Thomas Jefferson's First Inaugural Address, Abraham Lincoln's Labor and Capital message to Congress, his Gettysburg Speech and his Second Inaugural Address. We are, therefore, giving below all or portions of these classic state papers rather than making any attempt to summarize their contents.

The main framework of our government can be ascertained from our Federal and State Constitutions, which may be found in any State Legislative Manual or in any text-book in Civil Government. To make any comprehensive outline of it would take more space than could be given to it in this book. To make a chart of it is also difficult; because many offices, boards and commissions have varied duties and can not be placed definitely under any one of the main headings.

The study of our federal, state and local governments in all their details, covering their executive, legislative and judicial functions, should be one of the chief subjects studied and discussed at the educational meetings of the local election precincts and should constitute the leading course in adult education.

(1) THE DECLARATION OF INDEPENDENCE

In Congress, July 4, 1776

The Unanimous Declaration of the Thirteen
United States of America

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident: that all men are created equal; that they are endowed, by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer while evils are sufferable than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter their former systems of government. The history of the present king of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states. To prove this, let facts be submitted to a candid world.

He has refused his assent to laws the most wholesome and necessary for the public good.

He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent

should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature—a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable and distant from the repository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved representative houses repeatedly, for opposing, with manly firmness, his invasions on the rights of the people.

He has refused for a long time after such dissolutions to cause others to be elected; whereby the legislative powers, incapable of annihilation, have returned to the people at large, for their exercise, the State remaining, in the meantime, exposed to all the dangers of invasion from without and convulsions within.

He has endeavored to prevent the population of these States; for that purpose obstructing the laws for naturalization of foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new appropriations of lands.

He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

He has made judges dependent on his will alone for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of new offices, and sent hither swarms of officers to harass our people and eat out their substance.

He has kept among us, in times of peace, standing armies, without the consent of our legislatures.

He has affected to render the military independent of, and superior to, the civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and acknowledged by our laws; giving his assent to their acts of pretended legislation:

For quartering large bodies of armed troops among us:

For protecting them, by a mock trial, from punishment for any murders which they should commit on the inhabitants of these states:

For cutting off our trade with all parts of the world:

For imposing taxes on us without our consent:

For depriving us, in many cases, of the benefits of trial by jury:

For transporting us beyond seas to be tried for pretended offenses:

For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies:

For taking away our charters, abolishing our most valuable laws, and altering, fundamentally, the forms of our government:

For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated government here by declaring us out of his protection, and waging war against us.

He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation, and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

He has constrained our fellow citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

He has incited domestic insurrections among us, and has endeavored to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury. A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

Nor have we been wanting in attentions to our British brethren. We have warned them, from time to time, of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They, too, have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity which denounces our separation, and hold them, as we hold the rest of mankind—enemies in war, in peace, friends.

We, therefore, the representatives of the *United States of America*, in general congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare, That these United Colonies are, and of right ought to be *free and independent states*; that they are absolved from all allegiance to the British crown, and all political connection between them and the State of Great Britain is, and ought to be, totally dissolved; and that, as *free and independent states*, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which *independent states* may of right do. And for the support of this Declaration, with a firm reliance on the protection of *Divine Providence*, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

JOHN HANCOCK.

(2) WASHINGTON'S FAREWELL ADDRESS

. . . I have already intimated to you the danger of parties in the State, with particular references to the founding of them on geographical discriminations. Let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of party generally.

This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human kind. It exists under different shapes, in all governments; more or less stifled, controlled, or repressed; but in those of the popular form, it is seen in its greatest rankness, and is truly their worst enemy.

The alternate domination of one faction over another, sharpened by the spirit of revenge natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism; but this leads at length to a more formal and permanent despotism. The disorders and miseries which result, gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later, the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation, on the ruins of public liberty.

*

It is important likewise, that the habits of thinking, in a free country, should inspire caution to those intrusted with its administra-

tion, to confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another.

*

Foreign influence is one of the most baneful foes of republican government. . . . Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature.

*

Excessive partiality for one foreign nation, and excessive dislike of another, cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other. Real patriots, who may resist the intrigues of the favorite, are liable to become suspected and odious; while its tools and dupes usurp the applause and confidence of the people, to surrender their interests.

The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations, to have with them as little political connection as possible.

*

Europe has a set of primary interests, which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

*

Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice?

It is our true policy to steer clear of permanent alliances with any portion of the foreign world; so far, I mean, as we are now at liberty to do it; for let me not be understood as capable of patronizing infidelity to existing engagements.

*

Constantly keeping in view, that it is folly in one nation to look for disinterested favors from another; that it must pay, with a portion of its independence for whatever it may accept under that character;

that by such acceptance, it may place itself in the condition of having given equivalents for nominal favors, and yet of being reproached with ingratitude for not giving more.

*

(He proceeded to recommend those establishments for the manufacturing of such articles as are necessary for the defence of the country, an institution for the improvement of agriculture, a military academy, and a national university.)

*

The situation in which I now stand, for the last time, in the midst of the representatives of the people of the United States, naturally recalls the period when the administration of the present form of government commenced; and I cannot omit this occasion to congratulate you and my country on the success of the experiment; nor to repeat my fervent supplications to the Supreme Ruler of the Universe, and Sovereign Arbiter of Nations, that His providential care may still be extended to the United States; that the virtue and happiness of the people may be preserved, and that the government which they have instituted for the protection of their liberties, may be perpetual.

(3) THOMAS JEFFERSON'S FIRST INAUGURAL ADDRESS

. . . Let us, then, fellow-citizens, unite with one heart and one mind; let us restore to social intercourse that harmony and affection without which liberty, and even life itself, are but dreary things.

*

I know, indeed, that some honest men fear that a republican government cannot be strong; that this government is not strong enough. But would the honest patriot, in the full tide of a successful experiment, abandon a government which has so far kept us free and firm, on the theoretic and visionary fear that this government, the world's best hope, may, by possibility, want energy to preserve itself? I trust not. I believe this, on the contrary, the strongest government on earth. I believe it the only one where every man, at the call of the law would fly to the standard of the law, and would meet invasions of the public order as his own personal concern. Sometimes it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the form of kings to govern him? Let history answer this question.

Let us then, with courage and confidence, pursue our own federal and republican principles; our attachment to union and representative

government. Kindly separated by nature and a wide ocean from the exterminating havoc of one quarter of the globe; too high-minded to endure the degradations of the others; possessing a chosen country, with room enough for our descendants to the hundredth and thousandth generation; entertaining a due sense of our equal right to the use of our own faculties, to the acquisitions of our own industry, to honor and confidence from our fellow-citizens, resulting not from birth, but from our actions and their sense of them; enlightened by a benign religion, professed, indeed, and practiced in various forms, yet all of them inculcating honesty, truth, temperance, gratitude, and the love of man, acknowledging and adoring an overruling Providence, which, by all its dispensations, proves that it delights in the happiness of man here and his greater happiness hereafter; with all these blessings, what more is necessary to make us a happy and a prosperous people? Still one thing more, fellow-citizens—a wise and frugal government, which shall restrain men from injuring one another, shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government; and this is necessary to close the circle of our felicities.

*

Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none; the support of the State governments in all their rights, as the most competent administrations for our domestic concerns, and the surest bulwarks against anti-republican tendencies; the preservation of the General Government in its whole constitutional vigor, as the sheet-anchor of our peace at home and safety abroad; a jealous care of the right of election by the people; a mild and safe corrective of abuses which are lopped by the sword of revolution, where peaceable remedies are unprovided; absolute acquiescence in the decisions of the majority, the vital principle of republics, from which is no appeal but to force, the vital principle and immediate parent of despotism; a well-disciplined militia, our best reliance in peace and for the first moments of war, till regulars may relieve them; the supremacy of the civil over the military authority—economy in the public expense, that labor may be lightly burdened; the honest payment of our debts, and sacred preservation of the public faith; encouragement of agriculture, and of commerce as its handmaid; the diffusion of information and arraignment of all abuses at the bar of

the public reason; freedom of religion, freedom of the press, and freedom of person, under the protection of the Habeas Corpus; and trial by juries impartially selected.

*

And may that Infinite Power which rules the destinies of the universe lead our councils to what is best, and give them a favorable issue for your peace and prosperity.

(4) ABRAHAM LINCOLN ON LABOR AND CAPITAL

(Message to Congress, December 3, 1861)

Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. Capital has its rights, which are as worthy of protection as any rights, nor is it denied that there is, and probably always will be, a relation between labor and capital, producing mutual benefits.

The prudent, penniless beginner in the world labors for wages a while, saves a surplus with which to buy tools or land for himself, then labors on his own account another while, and at length hires another new beginner to help him.

This is the just, and generous, and prosperous system, which opens the way to all, gives hope to all, and consequent energy, and progress, and improvement of condition to all. No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take or touch aught which they have not honestly earned.

Let them beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them, till all of liberty shall be lost.

The struggle of today is not altogether for today; it is for a vast future also. With a reliance on Providence, all the more firm and earnest, let us proceed in the great task which events have devolved upon us.

(5) LINCOLN'S GETTYSBURG SPEECH

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to

dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here; but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.

(6) ABRAHAM LINCOLN'S SECOND INAUGURAL ADDRESS

... Each looked for an easier triumph and a result less fundamental and astonishing. Both read the same Bible and pray to the same God. Each invokes His aid against the other. It may seem strange that any man should dare to ask a just God's assistance in wringing bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayer of both should not be answered; that of neither has been answered fully, for the Almighty has His own purposes. "Woe unto the world because of offenses, for it must needs be that offense come; but woe unto that man by whom the offense cometh." If we shall suppose American slavery one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as was due to those by whom the offense came, shall we discern that there is any departure from those divine attributes which believers in the living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away; yet if it be God's will that it continue until the wealth piled by bondsmen by two hundred and fifty years' unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said that the judgments of the Lord are true and righteous altogether.

With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and orphans; to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations.

5. OUR COUNTRY'S FLAG

(1) ITS ORIGIN

Dr. A. C. Flick, New York State Historian, in a Bulletin to the schools, says:

"Half a dozen localities claim to have been the place where the Stars and Stripes was first used.

"The flag with thirteen stripes and thirteen stars, authorized on June 14, 1777, continued to be used as the national emblem until Congress passed the following act, which President Washington signed:

"That from and after May 1, 1795, the flag of the United States be fifteen stripes, alternate red and white; and that the union be fifteen stars, white in a blue field.

"This action was necessitated by the admission of the states of Vermont and Kentucky to the Union.

"The flag of 1795 had the stars arranged in three rows of five each instead of in a circle, and served for twenty-three years.

"With the admission of more new states, however, it became apparent that the 1795 flag would have to be further modified; hence in 1818 a law was passed by Congress providing:

"That from and after the fourth day of July next, the flag of the United States be thirteen horizontal stripes, alternate red and white; that the union have twenty stars, white in a blue field.

"That on the admission of every new state into the Union, one star be added to the union of the flag; and that such addition shall take effect on the fourth of July next succeeding such admission.

"Since 1818 additional stars have been added until today there are forty-eight on the flag. No law has been passed to designate how the stars shall be arranged. At one time they formed a design of a larger star. Now by common practice they form six rows of eight stars each."

(2) NATIONAL FLAG CODE

(Rules, as adopted by the National Flag Conference)

The flag should be displayed only from sunrise to sunset, or between such hours as may be designated by proper authority. It should be displayed on national and state holidays and on historic and special occasions.

When carried in a procession with another flag or flags, the flag of the United States should be either on the marching right, i.e., the flag's own right, or when there is a line of other flags the flag of the United States may be in front of the center.

When displayed with another flag against a wall from crossed staffs, the flag of the United States should be on the right, the flag's own right, and its staff should be in front of the other flag.

When a number of flags are grouped and displayed from staffs, the flag of the United States should be in the center or at the highest point.

When flags of states or cities or pennants of societies are flown on the same halyard with the flag of the United States, the national flag should always be at the peak. When flown from adjacent staffs the flag of the United States should be hoisted first. No flag or pennant should be placed above or to the right.

When flags of two or more nations are displayed they should be flown from separate staffs of the same height and the flags should be of approximately equal size.

When the flag is displayed from a staff projecting horizontally or at an angle from the window sill, balcony, or front of building, the union of the flag should go clear to the head of the staff unless the flag is at half mast.

When the flag of the United States is displayed in a manner other than by being flown from a staff it should be displayed flat, whether indoors or out. When displayed either horizontally or vertically against a wall, the union should be uppermost and to the flag's own right, i.e., to the observer's left. When displayed in a window it should be displayed the same way.

When displayed over the middle of the street, as between buildings, the flag of the United States should be suspended vertically with the union to the north in an east-and-west street or to the east in a north-and-south street.

When used on a speaker's platform, the flag should be displayed above and behind the speaker. It should never be used to cover the

speaker's desk nor to drape over the front of the platform. If flown from a staff it should be on the speaker's right.

When used in unveiling a statue or monument, the flag should not be allowed to fall to the ground but should be carried aloft to wave out.

When flown at half staff, the flag is hoisted to the peak for an instant, and then lowered to the half staff position, but before lowering the flag for the day it is raised again to the peak. By "half staff" is meant hauling the flag down to one-half the distance between the top and bottom of the staff. If local conditions require, divergence from this position is permissible. On Memorial Day, May 30th, the flag is displayed at half staff from sunrise until noon and at full staff from noon until sunset.

Flags flown from fixed staffs are placed at half staff to indicate mourning. When the flag is displayed on a small staff, as when carried in parade, mourning is indicated by attaching two streamers of black crepe to the spear head.

When used to cover a casket the flag should be placed so that the union is at the head and over the left shoulder. The flag should not be lowered into the grave nor allowed to touch the ground.

When the flag is displayed in the body of the church it should be from a staff placed on the congregation's right as they face the clergyman. The service flag, the state flag, or other flag should be at the left of the congregation. If in the chancel, or on the platform, the flag of the United States should be placed on the clergyman's right; other flags on his left.

(3) THE PLEDGE TO THE FLAG

"I pledge allegiance to my flag,
And the Republic for which it stands,
One Nation indivisible,
With liberty and justice for all."

The American's Creed

"I believe in the United States of America as a Government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies."

(Written by William Tyler Page, Clerk of the U. S. House of Representatives in 1917, and adopted and promulgated by the Government's Committee on Publication. Accepted by the House of Representatives on behalf of the American People, April 3, 1918.)

6. OUR NATIONAL HYMNS

MY COUNTRY, 'TIS OF THEE

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring!

My native country, thee,
Land of the noble free,
Thy name I love!
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills
Like that above!

Let music swell the breeze,
And ring from all the trees,
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break;
The sound prolong!

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

—Samuel F. Smith.

STAR SPANGLED BANNER

O say! can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming;
Whose broad stripes and bright stars thro' the perilous fight,
O'er the ramparts we watch'd, were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof thro' the night that our flag was still there!

Chorus:

O say, does that star-spangled banner yet wave
O'er the land of the free,
And the home of the brave?

On the shore dimly seen thro' the mist o'er the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines in the stream;

Chorus:

'Tis the star-spangled banner! Oh! long may it wave
O'er the land of the free,
And the home of the brave.

Oh, thus be it ever when freemen shall stand
Between their loved homes and the war's desolation;
Blest with vict'ry and peace, may the heav'n-rescued land
Praise the pow'r that hath made and preserved us a nation!
Then conquer we must, for our cause it is just,
And this be our motto,—“In God is our trust.”

Chorus:

And the star-spangled banner in triumph shall wave
O'er the land of the free,
And the home of the brave.

—Francis Scott Key (Sept. 14, 1814).

7. BIBLE TEXTS, ON WHICH OUR NATION AND OUR INSTITUTIONS ARE BUILT

The following selections from the Bible are given not only for the purpose of reminding the reader of the fact that our government, our laws and our institutions are founded on Holy Writ; but also for the purpose of showing that the Bible is much more than that to us; it is the one book that is indispensable to man for instruction, for inspiration, for faith, and for ideals:

Genesis

CHAPTER 1

1. In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31. And God saw every thing that he had made, and, behold, it was very good.

CHAPTER 2

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

CHAPTER 3

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for

out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

CHAPTER 4

9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

CHAPTER 28

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in the place to sleep.

12. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it.

13. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace; then shall the Lord be my God:

22. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee.

Exodus

CHAPTER 14

15. And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea.

CHAPTER 20

1. And God spake all these words, saying, 2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labour, and do all thy work:

10. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days, the Lord made heaven and earth, the sea, and all that in them is. and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

12. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbour.

17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Leviticus

CHAPTER 25

1. And the Lord spake unto Moses in mount Sinai, saying,

2. Speak unto the children of Israel, and say unto them, When ye come unto the land which I give you, then shall the land keep a sabbath unto the Lord.

3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12. For it is the jubilee; it shall be holy unto you: ye eat the increase thereof out of the field.

13. In the year of this jubilee ye shall return every man unto his possession.

14. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.

17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

18. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23. The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.

24. And in all the land of your possession ye shall grant a redemption for the land.

35. And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee.

36. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee.

37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Deuteronomy

CHAPTER 4

32. Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

33. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard and live?

34. Or hath God assayed to go and take him a nation from the midst of another nation, by temptation, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

35. Unto thee it was shewed, that thou

mightest know that the Lord he is God; there is none else beside him.

39. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.

40. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.

CHAPTER 6

1. Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

2. That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4. Hear, O Israel: The Lord our God is one Lord:

5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be in thine heart:

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9. And thou shalt write them upon the posts of thy house, and on thy gates.

CHAPTER 8

1. All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

4. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

5. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

6. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

CHAPTER 11

18. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20. And thou shalt write them upon the door posts of thine house, and upon thy gates;

21. That your days may be multiplied, and the days of your children in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

CHAPTER 24

14. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15. At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17. Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge:

CHAPTER 30

1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee,

2. And shalt return unto the Lord thy God, and shalt obey his voice according to

all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

15. See, I have set before thee this day life and good, and death and evil;

16. In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

17. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18. I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it.

19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20. That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER 32

1. Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3. Because I will publish the name of the Lord: ascribe ye greatness unto our God.

4. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Joshua

CHAPTER 1

6. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7. Only be thou strong and very courageous, that thou mayest observe to do ac-

cording to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

CHAPTER 24

15. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

Ruth

CHAPTER 1

14. And they lifted up their voice, and wept again: and Orpah kissed her mother in law, but Ruth clave unto her.

15. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods; return thou after thy sister in law.

16. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

I Samuel

CHAPTER 12

3. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

7. Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers.

14. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then

shall both ye, and also the king that reigneth over you, continue following the Lord your God:

15. But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

22. For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people.

23. Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:

24. Only fear the Lord, and serve him in truth with all your heart for consider how great things he hath done for you.

25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAPTER 16

7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

II Samuel

CHAPTER 12

1. And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2. The rich man had exceeding many flocks and herds:

3. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die:

6. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel,

I anointed thee king over Israel, and I delivered thee out of the hand of Saul.

21. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread.

22. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live?

23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

CHAPTER 22

1. And David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2. And he said, The Lord is my rock, and my fortress, and my deliverer:

3. The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

7. In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears.

28. And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down.

29. For thou art my lamp, O Lord; and the Lord will lighten my darkness.

31. As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all them that trust in him.

CHAPTER 24

14. And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man.

I Kings

CHAPTER 8

35. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them;

36. Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land which thou hast given to thy people for an inheritance.

CHAPTER 19

7. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God.

9. And he came thither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake.

12. And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat, of Abelmeholah, shalt thou anoint to be prophet in thy room.

17. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Nehemiah

CHAPTER 2

17. Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem that we be no more a reproach.

18. Then I told them of the hand of my God, which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

CHAPTER 5

1. And there was a great cry of the people, and of their wives, against their brethren the Jews.

2. For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat and live.

3. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

5. Yet now our flesh is as the flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

6. And I was very angry when I heard their cry, and these words.

7. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them:

8. And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10. I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth

part of the money, and of the corn, the wine, and the oil, that ye exact of them.

Job

CHAPTER 1

1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

2. And there were born unto him seven sons and three daughters.

3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

4. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters, to eat and to drink with them.

5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

7. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

8. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9. Then Satan answered the Lord, and said, Doth Job fear God for nought?

10. Hast not thou made an hedge about him, about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land:

11. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

13. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14. And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;

15. And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19. And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.

21. And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

22. In all this Job sinned not, nor charged God foolishly.

CHAPTER 2

1. Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

2. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

3. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4. And Satan answered the Lord, and said, Skin for skin; yea, all that a man hath will he give for his life.

5. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6. And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

7. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown.

8. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10. But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

CHAPTER 3

25. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

CHAPTER 5

17. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty:

18. For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

CHAPTER 9

1. Then Job answered and said,

2. I know it is so of a truth: but how should man be just with God?

3. If he will contend with him, he cannot answer him one of a thousand.

4. He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

5. Which removeth the mountains, and they know not; which overturneth them in his anger;

6. Which shaketh the earth out of her place, and the pillars thereof tremble;

7. Which commandeth the sun, and it riseth not, and sealeth up the stars;

8. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea;

9. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;

10. Which doeth great things past finding out; yea, and wonders without number.

20. If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

21. Though I were perfect, yet would I not know my soul: I would despise my life.

25. Now my days are swifter than a post: they flee away, they see no good.

26. They are passed away as the swift ships; as the eagle that hasteth to the prey.

28. I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29. If I be wicked, why then labour I in vain?

30. If I wash myself with snow water, and make my hands never so clean;

31. Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32. For he is not a man, as I am, that I should answer him, and we should come together in judgment.

CHAPTER 10

9. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10. Hast thou not poured me out as milk, and curdled me like cheese?

11. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12. Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13. And these things hast thou hid in thine heart: I know that this is with thee.

14. If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15. If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction.

16. For it increaseth. Thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me.

CHAPTER 12

1. And Job answered and said,

2. No doubt but ye are the people, and wisdom shall die with you.

3. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?

4. I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

5. He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

6. The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

7. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8. Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9. Who knoweth not in all these, that the hand of the Lord hath wrought this?

10. In whose hand is the soul of every living thing, and the breath of all mankind.

11. Doth not the ear try words? and the mouth taste his meat?

12. With the ancient is wisdom; and in length of days understanding.

CHAPTER 14

1. Man that is born of a woman, is of few days, and full of trouble.

2. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4. Who can bring a clean thing out of an unclean? not one.

5. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

6. Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8. Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9. Yet through the scent of water it will bud, and bring forth boughs like a plant.

10. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

11. As the waters fail from the sea, and the flood decayeth and drieth up:

12. So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

13. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14. If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

CHAPTER 19

25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

26. And though, after my skin, worms destroy this body, yet in my flesh shall I see God:

27. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

CHAPTER 27

13. This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

14. If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread.

15. Those that remain of him shall be buried in death; and his widows shall not weep.

16. Though he heap up silver as the dust, and prepare raiment as the clay;

17. He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

19. The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

20. Terrors take hold on him as waters, a tempest stealeth him away in the night.

CHAPTER 31

5. If I have walked with vanity, or if my foot hath hasted to deceit;

6. Let me be weighed in an even balance, that God may know mine integrity.

7. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands:

8. Then let me sow, and let another eat; yea, let my offspring be rooted out.

16. If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

17. Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

19. If I have seen any perish for want of clothing, or any poor without covering;

20. If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;

22. Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

35. Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book:

38. If my land cry against me, or that the furrows likewise thereof complain;

39. If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life;

40. Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAPTER 33

13. Why dost thou strive against him? for he giveth not account of any of his matters.

14. For God speaketh once, yea twice, yet man perceiveth it not.

15. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed.

16. Then he openeth the ears of men, and sealeth their instruction,

17. That he may withdraw man from his purpose, and hide pride from man.

18. He keepeth back his soul from the pit, and his life from perishing by the sword.

19. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

20. So that his life abhorreth bread, and his soul dainty meat.

21. His flesh is consumed away, that it cannot be seen; and his bones that were not seen, stick out.

22. Yea, his soul draweth near unto the grave, and his life to the destroyers.

23. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness;

24. Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom.

25. His flesh shall be fresher than a child's: he shall return to the days of his youth:

26. He shall pray unto God, and he will be favorable unto him; and he shall see his face with joy: for he will render unto man his righteousness.

27. He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not;

28. He will deliver his soul from going into the pit, and his life shall see the light.

29. Lo, all these things worketh God oftentimes with man,

30. To bring back his soul from the pit, to be enlightened with the light of the living.

CHAPTER 38

1. Then the Lord answered Job out of the whirlwind, and said,

2. Who is this that darkeneth counsel by words without knowledge?

3. Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4. Where wast thou when I laid the foundations of the earth? declare if thou hast understanding.

5. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7. When the morning stars sang together, and all the sons of God shouted for joy?

8. Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb?

9. When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10. And brake up for it my decreed place, and set bars and doors,

11. And said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?

17. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

CHAPTER 42

1. Then Job answered the Lord and said,
2. I know that thou canst do every thing, and that no thought can be withholden from thee.

3. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5. I have heard of thee by the hearing of the ear: but now mine eyes seeth thee.

6. Wherefore I abhor myself, and repent in dust and ashes.

10. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

Book of Psalms

PSALM 1

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:

2. But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4. The ungodly are not so: but are like the chaff which the wind driveth away.

5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM 2

1. Why do the heathen rage, and the people imagine a vain thing?

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

3. Let us break their bands asunder, and cast away their cords from us.

4. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6. Yet have I set my king upon my holy hill of Zion.

7. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

11. Serve the Lord with fear, and rejoice with trembling.

12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

PSALM 8

1. O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger.

3. When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;

4. What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet:

7. All sheep and oxen, yea, and the beasts of the field;

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9. O Lord, our Lord, how excellent is thy name in all the earth!

PSALM 15

1. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

5. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM 17

15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

PSALM 19

1. The heavens declare the glory of God: and the firmament sheweth his handywork.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

3. There is no speech nor language, where their voice is not heard.

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun;

5. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple:

8. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes:

9. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

11. Moreover, by them is thy servant warned: and in keeping of them there is great reward.

12. Who can understand his errors? cleanse thou me from secret faults.

13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

PSALM 23

1. The Lord is my shepherd; I shall not want.

2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

PSALM 24

3. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

PSALM 25

4. Shew me thy ways, O Lord; teach me thy paths.

5. Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day.

10. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

12. What man is he that feareth the Lord? him shall he teach in the way that he shall choose.

13. His soul shall dwell at ease; and his seed shall inherit the earth.

14. The secret of the Lord is with them that fear him; and he will shew them his covenant.

PSALM 27

4. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

5. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock.

PSALM 34

7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

8. O taste and see that the Lord is good: blessed is the man that trusteth in him.

9. O fear the Lord, ye his saints: for there is no want to them that fear him.

10. The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing.

11. Come, ye children, hearken unto me: I will teach you the fear of the Lord.

12. What man is he that desireth life, and loveth many days, that he may see good?

13. Keep thy tongue from evil, and thy lips from speaking guile.

14. Depart from evil, and do good; seek peace, and pursue it.

15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

16. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

17. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

18. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

PSALM 37

25. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26. He is ever merciful, and lendeth; and his seed is blessed.

27. Depart from evil, and do good; and dwell for evermore.

28. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

PSALM 41

1. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

2. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

PSALM 42

1. As the hart panteth after the water brooks, so panteth my soul after thee, O God.

2. My soul thirsteth for God, for the living God: when shall I come and appear before God?

3. My tears have been my meat day and night, while they continually say unto me, Where is thy God?

4. When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5. Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance.

7. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8. Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

9. I will say unto God my rock, Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy?

10. As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

11. Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the health of my countenance, and my God.

PSALM 46

1. God is our refuge and strength, a very present help in trouble.

PSALM 49

15. But God will redeem my soul from the power of the grave; for he shall receive me. Selah.

PSALM 51

10. Create in me a clean heart, O God; and renew a right spirit within me.

11. Cast me not away from thy presence; and take not thy holy spirit from me.

12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit:

13. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14. Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

15. O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16. For thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering.

17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

PSALM 53

1. The fool hath said in his heart, There is no God.

PSALM 55

22. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

PSALM 62

10. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

11. God hath spoken once; twice have I heard this, that power belongeth unto God.

12. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

PSALM 73

24. Thou shalt guide me with thy counsel, and afterward receive me to glory.

25. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

26. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

PSALM 84

1. How amiable are thy tabernacles, O Lord of hosts!

2. My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.

3. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.

9. Behold, O God, our shield, and look upon the face of thine anointed.

10. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

12. O Lord of hosts, blessed is the man that trusteth in thee.

PSALM 90

1. Lord, thou hast been our dwelling place in all generations.

2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3. Thou turnest man to destruction; and sayest, Return, ye children of men.

4. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

6. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7. For we are consumed by thine anger, and by thy wrath are we troubled.

8. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9. For all our days are passed away in thy wrath; we spend our years as a tale that is told.

10. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away.

11. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12. So teach us to number our days, that we may apply our hearts unto wisdom.

13. Return, O Lord, how long? and let it repent thee concerning thy servants.

14. O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16. Let thy work appear unto thy servants, and thy glory unto their children.

17. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM 91

9. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation,

10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11. For he shall give his angels charge over thee, to keep thee in all thy ways.

12. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

PSALM 94

9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10. He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

11. The Lord knoweth the thoughts of man, that they are vanity.

12. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;

13. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

18. When I said, My foot slippeth; thy mercy, O Lord, held me up.

19. In the multitude of my thoughts within me thy comforts delight my soul.

15. As for man, his days are as grass; as a flower of the field, so he flourisheth.

16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18. To such as keep his covenant, and to those that remember his commandments to do them.

19. The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all.

20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure.

22. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

PSALM 107

1. Bless the Lord, O my soul; and all that is within me, bless his holy name.

2. Bless the Lord, O my soul, and forget not all his benefits:

3. Who forgiveth all thine iniquities; who healeth all thy diseases;

4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5. Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6. The Lord executeth righteousness and judgment for all that are oppressed.

7. He made known his ways unto Moses, his acts unto the children of Israel.

8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9. He will not always chide; neither will he keep his anger for ever.

10. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

11. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12. As far as the east is from the west, so far hath he removed our transgressions from us.

13. Like as a father pitieth his children, so the Lord pitieth them that fear him.

14. For he knoweth our frame; he remembereth that we are dust.

1. O give thanks unto the Lord, for he is good; for his mercy endureth for ever.

8. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

9. For he satisfieth the longing soul, and filleth the hungry soul with goodness,

10. Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

11. Because they rebelled against the words of God, and contemned the counsel of the most High;

12. Therefore he brought down their heart with labour; they fell down, and there was none to help.

13. Then they cried unto the Lord in their trouble, and he saved them out of their distresses,

14. He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

PSALM 115

16. The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.

PSALM 118

8. It is better to trust in the Lord, than to put confidence in man.

PSALM 119

9. Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

10. With my whole heart have I sought thee: O let me not wander from thy commandments.

11. Thy word have I hid in mine heart, that I might not sin against thee.

12. Blessed art thou, O Lord: teach me thy statutes.

13. With my lips have I declared all the judgments of thy mouth.

14. I have rejoiced in the way of thy testimonies as much as in all riches.

15. I will meditate in thy precepts, and have respect unto thy ways.

16. I will delight myself in thy statutes: I will not forget thy word.

17. Deal bountifully with thy servant, that I may live, and keep thy word.

18. Open thou mine eyes, that I may behold wondrous things out of thy law.

19. I am a stranger in the earth; hide not thy commandments from me.

65. Thou hast dealt well with thy servant, O Lord, according unto thy word.

67. Before I was afflicted I went astray; but now have I kept thy word.

71. It is good for me that I have been afflicted; that I might learn thy statutes.

105. Thy word is a lamp unto my feet, and a light unto my path.

130. The entrance of thy words giveth light, it giveth understanding unto the simple.

PSALM 121

1. I will lift up mine eyes unto the hills, from whence cometh my help.

2. My help cometh from the Lord, which made heaven and earth.

3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4. Behold, he that keepeth Israel shall neither slumber nor sleep.

5. The Lord is thy keeper; the Lord is thy shade upon thy right hand.

6. The sun shall not smite thee by day, nor the moon by night.

7. The Lord shall preserve thee from all evil: he shall preserve thy soul.

8. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

PSALM 122

1. I was glad when they said unto me, Let us go into the house of the Lord.

PSALM 126

1. When the Lord turned again the captivity of Zion, we were like them that dream.

2. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.

3. The Lord hath done great things for us; whereof we are glad.

4. Turn again our captivity, O Lord, as the streams in the south.

5. They that sow in tears shall reap in joy.

6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM 127

1. Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.

2. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

3. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

4. As arrows are in the hand of a mighty man; so are children of the youth.

5. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM 137

1. By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion.

2. We hanged our harps upon the willows in the midst thereof.

3. For there they that carried us away captive required of us a song: and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

4. How shall we sing the Lord's song in a strange land?

5. If I forget thee, O Jerusalem, let my right hand forget her cunning.

6. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

PSALM 139

1. O Lord, thou hast searched me, and known me.

2. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.

3. Thou compassest my path and my lying down, and art acquainted with all my ways.

4. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

5. Thou hast beset me behind and before, and laid thine hand upon me.

6. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

7. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8. If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9. If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10. Even there shall thy hand lead me, and thy right hand shall hold me.

17. How precious also are thy thoughts unto me, O God! how great is the sum of them!

18. If I should count them, they are more in number than the sand: when I awake, I am still with thee.

23. Search me, O God, and know my heart; try me, and know my thoughts;

24. And see if there be any wicked way in me, and lead me in the way everlasting.

PSALM 144

15. Happy is that people that is in such a case: yea, happy is that people, whose God is the Lord.

PSALM 147

3. He healeth the broken in heart, and bindeth up their wounds.

4. He telleth the number of the stars; he calleth them all by their names.

5. Great is our Lord, and of great power: his understanding is infinite.

6. The Lord lifteth up the meek: he casteth the wicked down to the ground.

7. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God;

8. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9. He giveth to the beast his food, and to the young ravens which cry.

10. He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man.

11. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

The Proverbs

CHAPTER 1

7. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

8. My son, hear the instruction of thy father, and forsake not the law of thy mother:

9. For they shall be an ornament of grace unto thy head, and chains about thy neck.

10. My son, if sinners entice thee, consent thou not.

CHAPTER 3

1. My son, forget not my law; but let thine heart keep my commandments:

2. For length of days, and long life, and peace, shall they add to thee.

3. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart:

4. So shalt thou find favour and good understanding in the sight of God and man.

5. Trust in the Lord with all thine heart; and lean not unto thine own understanding.

27. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

CHAPTER 4

1. Hear, ye children, the instruction of a father, and attend to know understanding.

2. For I give you good doctrine, forsake ye not my law.

3. For I was my father's son, tender and only beloved in the sight of my mother.

4. He taught me also, and said unto me, Let thine heart retain my words; keep my commandments, and live.

5. Get wisdom, get understanding; forget it not: neither decline from the words of my mouth.

6. Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7. Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding.

8. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee.

13. Take fast hold of instruction; let her not go: keep her; for she is thy life.

14. Enter not into the path of the wicked, and go not in the way of evil men.

15. Avoid it, pass not by it, turn from it, and pass away.

16. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17. For they eat the bread of wickedness, and drink the wine of violence.

18. But the path of the just is as the shining light, that shineth more and more unto the perfect day.

23. Keep thy heart with all diligence; for out of it are the issues of life.

CHAPTER 5

1. My son, attend unto my wisdom, and bow thine ear to my understanding;

2. That thou mayest regard discretion, and that thy lips may keep knowledge.

3. For the lips of a strange woman drop as an honeycomb, and her mouth is smother than oil:

4. But her end is bitter as wormwood, sharp as a two-edged sword.

5. Her feet go down to death, her steps take hold on hell.

6. Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.

7. Hear me now, therefore, O ye children, and depart not from the words of my mouth.

8. Remove thy way far from her, and come not nigh the door of her house;

9. Lest thou give thine honour unto others, and thy years unto the cruel:

10. Lest strangers be filled with thy wealth, and thy labours be in the house of a stranger;

11. And thou mourn at the last, when thy flesh and thy body are consumed,

12. And say, How have I hated instruction, and my heart despised reproof;

13. And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

18. Let thy fountain be blessed; and rejoice with the wife of thy youth.

CHAPTER 6

20. My son, keep thy father's commandment, and forsake not the law of thy mother:

21. Bind them continually upon thine heart, and tie them about thy neck.

22. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

23. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life:

27. Can a man take fire in his bosom, and his clothes not be burned?

28. Can one go upon hot coals, and his feet not be burned?

CHAPTER 7

1. My son, keep my words, and lay up my commandments with thee.

2. Keep my commandments, and live; and my law as the apple of thine eye.

3. Bind them upon thy fingers, write them upon the table of thine heart.

CHAPTER 9

10. The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding.

11. For by me thy days shall be multiplied, and the years of thy life shall be increased.

17. Stolen waters are sweet, and bread eaten in secret is pleasant.

18. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

CHAPTER 11

12. He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14. Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

22. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

30. The fruit of the righteous is a tree of life; and he that winneth souls is wise.

CHAPTER 13

6. Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

10. Only by pride cometh contention: but with the well advised is wisdom.

11. Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

12. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

14. The law of the wise is a fountain of life, to depart from the snares of death.

15. Good understanding giveth favour: but the way of transgressors is hard.

24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

CHAPTER 14

20. The poor is hated even of his own neighbour: but the rich hath many friends.

21. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

31. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

34. Righteousness exalteth a nation: but sin is a reproach to any people.

CHAPTER 15

1. A soft answer turneth away wrath: but grievous words stir up anger.

2. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3. The eyes of the Lord are in every place, beholding the evil and the good.

16. Better is little with the fear of the Lord, than great treasure, and trouble therewith.

17. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

20. A wise son maketh a glad father: but a foolish man despiseth his mother.

32. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

33. The fear of the Lord is the instruction of wisdom; and before honour is humility.

CHAPTER 16

7. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

8. Better is a little with righteousness, than great revenues without right.

16. How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

18. Pride goeth before destruction, and an haughty spirit before a fall.

31. The hoary head is a crown of glory, if it be found in the way of righteousness.

32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

33. The lot is cast into the lap; but the whole disposing truth is of the Lord.

CHAPTER 17

5. Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.

6. Children's children are the crown of old men; and the glory of children are their fathers.

12. Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13. Whoso rewardeth evil for good, evil shall not depart from his house.

22. A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

23. A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

25. A foolish son is a grief to his father, and bitterness to her that bare him.

27. He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

28. Even a fool when he holdeth his peace is counted wise; and he that shutteth his lips is esteemed a man of understanding.

CHAPTER 18

21. Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

22. Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

23. The poor useth entreaties; but the rich answereth roughly.

24. A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

CHAPTER 19

4. Wealth maketh many friends: but the poor is separated from his neighbour.

CHAPTER 20

1. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

2. The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his soul.

3. It is an honour for a man to cease from strife: but every fool will be meddling.

4. The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

5. Counsel in the heart of man is like deep water: but a man of understanding will draw it out.

29. The glory of young men is their strength; and the beauty of old men is the grey head.

CHAPTER 21

1. The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.

6. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

13. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

CHAPTER 25

7. For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8. Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9. Debate thy cause with thy neighbour himself; and discover not a secret to another;

11. A word fitly spoken is like apples of gold in pictures of silver.

12. As an earring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear.

13. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.

17. Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

CHAPTER 26

11. As a dog returneth to his vomit, so a fool returneth to his folly.

12. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

20. Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth.

21. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

CHAPTER 27

1. Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.

2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

5. Open rebuke is better than secret love.

6. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

CHAPTER 28

1. The wicked flee when no man pursueth: but the righteous are bold as a lion.

19. He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

20. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

21. To have respect of persons is not good; for, for a piece of bread that man will transgress.

22. He that hasteth to be rich hath an

evil eye, and considereth not that poverty shall come upon him.

23. He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24. Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

26. He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

Ecclesiastes

CHAPTER 1

17. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

CHAPTER 3

1. To every thing there is a season, and a time to every purpose under the heaven.

CHAPTER 5

1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.

2. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

3. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

4. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

5. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

8. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity.

11. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

12. The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

14. But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand.

15. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

CHAPTER 6

1. There is an evil which I have seen under the sun, and it is common among men:

2. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

CHAPTER 7

1. A good name is better than precious ointment; and the day of death than the day of one's birth.

2. It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

3. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

4. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

5. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

6. For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

7. Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8. Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit.

9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

CHAPTER 9

4. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

11. I returned, and saw under the sun, that the race is not to the swift, nor the

battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

16. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

CHAPTER 11

1. Cast thy bread upon the waters: for thou shalt find it after many days.

3. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be.

4. He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap.

9. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

CHAPTER 12

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2. While the sun, or the light, or the moon, or the stars, be not darkened; nor the clouds return after the rain:

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

12. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

13. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Isaiah

CHAPTER 1

2. Hear, O heavens; and give ear, O earth; for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me:

3. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

13. Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting.

14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17. Learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow.

18. Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

CHAPTER 2

2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and

we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

17. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.

20. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats;

CHAPTER 5

8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

18. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

CHAPTER 6

8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

CHAPTER 9

6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this.

CHAPTER 10

1. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

2. To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

3. And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

15. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

CHAPTER 11

1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord:

3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and

from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

CHAPTER 26

19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

CHAPTER 35

1. The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

3. Strengthen ye the weak hands, and confirm the feeble knees.

4. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you.

5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped:

6. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be grass, with reeds and rushes.

8. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there.

10. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

CHAPTER 40

1. Comfort ye, comfort ye my people, saith your God,

2. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

4. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

7. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

8. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.

11. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

12. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13. Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?

14. With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

18. To whom then will ye liken God? or what likeness will ye compare unto him?

19. The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20. He that is so impoverished, that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

21. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23. That bringeth the princes to nothing: he maketh the judges of the earth as vanity.

28. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29. He giveth power to the faint; and to them that have no might he increaseth strength.

30. Even the youths shall faint and be weary, and the young men shall utterly fall:

31. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint.

CHAPTER 42

1. Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles.

2. He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein;

16. And I will bring the blind by a way that they knew not; I will lead them in

paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

CHAPTER 46

4. And even to your old age I am he: and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

5. To whom will ye liken me, and make me equal, and compare me, that we may be like?

6. They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down; yea, they worship.

7. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

8. Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.

CHAPTER 49

15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

CHAPTER 52

7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

CHAPTER 53

1. Who hath believed our report? and to whom is the arm of the Lord revealed?

2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities: the

chastisement of our peace was upon him; and with his stripes we are healed.

6. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

CHAPTER 55

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.

2. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4. Behold, I have given him for a witness to the people, a leader and commander to the people.

5. Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye the Lord while he may be found, call ye upon him while he is near.

7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon.

8. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

CHAPTER 58

1. Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold in the day of your fast ye find pleasure, and exact all your labours.

4. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

5. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy reward.

9. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity:

10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

CHAPTER 59

1. Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

CHAPTER 61

1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the

planting of the Lord, that he might be glorified.

4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

11. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

CHAPTER 62

10. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

CHAPTER 63

9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old.

CHAPTER 64

8. But now, O Lord, thou art our father: we are the clay, and thou our potter: and we all are the work of thy hand.

CHAPTER 65

1. I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

17. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.

21. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them.

24. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear.

25. The wolf and the lamb shall feed together, and the lion shall eat straw like the

CHAPTER 66

1. Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

2. For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

Jeremiah

CHAPTER 6

16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

17. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

CHAPTER 7

2. Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.

3. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

5. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6. If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7. Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

CHAPTER 13

23. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

24. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

CHAPTER 17

11. As the partridge sitteth on eggs, and hatcheth them not: so he thatgetteth riches.

CHAPTER 22

13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbour's service without wages, and giveth him not for his work;

14. That saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.

15. Shalt thou reign because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him?

16. He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord.

17. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

CHAPTER 31

33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more.

CHAPTER 32

38. And they shall be my people, and I will be their God;

39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.

CHAPTER 35

18. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done accord-

ing unto all that he hath commanded you;

19. Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.

Ezekiel

CHAPTER 34

1. And the word of the Lord came unto me, saying,

2. Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

18. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

CHAPTER 37

21. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all:

23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever.

26. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.

28. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Daniel

CHAPTER 1

8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

CHAPTER 5

1. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2. Belshazzar, whilst he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote.

6. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10. Now the queen, by reason of the words of the king and his lords, came into the banquet house; and the queen spake and said, O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed:

11. There is a man in thy kingdom, in whom is the spirit of the holy gods: and, in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12. Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14. I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee.

15. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16. And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour;

19. And, for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointed over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24. Then was the part of the hand sent from him; and this writing was written.

25. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27. TEKEL; Thou art weighed in the balances, and art found wanting.

28. PERES; Thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30. In that night was Belshazzar the king of the Chaldeans slain.

31. And Darius the Median took the kingdom, being about threescore and two years old.

CHAPTER 12

1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

Hosea

CHAPTER 1

10. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

11. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land:

CHAPTER 4

6. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

CHAPTER 6

1. Come, and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up.

2. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

6. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

7. But they, like men, have transgressed the covenant: there have they dealt treacherously against me.

Joel

CHAPTER 1

1. The word of the Lord that came to Joel, the son of Pethuel.

2. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3. Tell ye your children of it, and let your children tell their children, and their children another generation:

4. That which the palmerworm hath left, hath the locust eaten; and that which the locust hath left, hath the cankerworm eaten; and that which the cankerworm hath left, hath the caterpillar eaten.

10. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

11. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered; because joy is withered away from the sons of men.

CHAPTER 2

3. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4. The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6. Before their face the people shall be much pained; all faces shall gather blackness.

7. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8. Neither shall one thrust another, they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

9. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.

12. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning;

13. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

21. Fear not, O land; be glad and rejoice: for the Lord will do great things.

Amos

CHAPTER 2

11. And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord.

12. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

CHAPTER 5

11. Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13. Therefore the prudent shall keep silence in that time; for it is an evil time.

14. Seek good, and not evil, that ye may live; and so the Lord, God of hosts, shall be with you, as ye have spoken.

CHAPTER 8

11. Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

Jonah

CHAPTER 1

1. Now the word of the Lord came unto Jonah the son of Amittai, saying,

2. Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3. But Jonah rose up to flee unto Tarshish, from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them into Tarshish from the presence of the Lord.

CHAPTER 3

1. And the word of the Lord came unto Jonah the second time, saying,

2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.

4. And Jonah began to enter into the city a day's journey; and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth and sat in ashes.

7. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water.

8. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10. And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.

CHAPTER 4

1. But it displeased Jonah exceedingly, and he was very angry.

2. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil;

3. Therefore, now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

4. Then said the Lord, Doest thou well to be angry?

5. So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad of the gourd.

7. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

9. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

10. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night and perished in a night:

11. And should not I spare Nineveh, that great city, wherein are more than sixscore

thousand persons that cannot discern between their right hand, and their left hand; and also much cattle?

Micah

CHAPTER 3

9. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10. They build up Zion with blood, and Jerusalem with iniquity.

11. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

12. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

CHAPTER 4

1. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

3. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

6. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7. And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even for ever.

CHAPTER 6

8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Habakkuk

CHAPTER 2

8. Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

9. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10. Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

11. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12. Woe to him that buildeth a town with blood, and establisheth a city by iniquity!

15. Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

18. What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

20. But the Lord is in his holy temple: let all the earth keep silence before him.

Haggai

CHAPTER 1

2. Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.

3. Then came the word of the Lord by Haggai the prophet, saying,

4. Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

5. Now, therefore, thus saith the Lord of hosts, Consider your ways.

6. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.

7. Thus saith the Lord of hosts, Consider your ways.

8. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

9. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house.

10. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

Zechariah

CHAPTER 7

9. Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

10. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts.

13. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts:

14. But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate.

CHAPTER 8

13. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

16. These are the things that ye shall do, Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord.

Malachi

CHAPTER 3

1. Behold, I will send my messenger, and he shall prepare the way, before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope.

7. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

13. Your words have been stout against me, saith the Lord: yet ye say, What have we spoken so much against thee?

14. Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

15. And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16. Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17. And they shall be mine, saith the Lord of hosts, In that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

CHAPTER 4

4. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Matthew

CHAPTER 3

1. In those days came John the Baptist, preaching in the wilderness of Judaea,

2. And saying, Repent ye: for the kingdom of heaven is at hand.

3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6. And were baptized of him in Jordan, confessing their sins.

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meet for repentance:

9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy

to bear: he shall baptize you with the Holy Ghost, and with fire:

12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

CHAPTER 4

1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he was afterward an hungred.

3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him, and behold, angels came and ministered unto him.

CHAPTER 5

1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. And he opened his mouth, and taught them, saying,

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called the children of God.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, and whosoever shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne;

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the

law, and take away thy coat, let him have thy cloke also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER 6

1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread:

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you;

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21. For where your treasure is, there will your heart be also.

22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light:

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7

1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in

heaven give good things to them that ask him?

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes.

CHAPTER 10

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30. But the very hairs of your head are all numbered.

31. Fear ye not therefore; ye are of more value than many sparrows.

32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

CHAPTER 11

27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

CHAPTER 12

50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER 13

45. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls;

46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

CHAPTER 18

1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2. And Jesus called a little child unto him, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name, receiveth me.

6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11. For the Son of man is come to save that which was lost.

12. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

CHAPTER 22

35. Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36. Master, which is the great commandment in the law?

37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments hang all the law and the prophets.

CHAPTER 26

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave

it to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it:

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung an hymn, they went out into the Mount of Olives.

52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

CHAPTER 27

28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30. And they spit upon him, and took the reed, and smote him on the head.

31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33. And when they were come unto a place called Golgotha, that is to say, a place of a skull.

34. They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did cast lots.

36. And sitting down, they watched him there;

37. And set up over his head, his accusation written, *This is Jesus the King of the Jews.*

38. Then were there two thieves crucified with him; one on the right hand, and another on the left.

39. And they that passed by reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41. Likewise also the chief priests mocking him, with the scribes and elders, said,

42. He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44. The thieves also, which were crucified with him, cast the same in his teeth.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. The rest said, Let be, let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

CHAPTER 28

1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow;

4. And for fear of him the keepers did shake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here; for he is risen, as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him: but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world. Amen.

Mark

CHAPTER 1

35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36. And Simon, and they that were with him, followed after him.

37. And when they had found him, they said unto him, All men seek for thee.

38. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth.

39. And he preached in their synagogues throughout all Galilee, and cast out devils.

40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43. And he straitly charged him, and forthwith sent him away;

44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

CHAPTER 3

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house cannot stand.

26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

CHAPTER 4

1. And he began again to teach by the sea side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2. And he taught them many things by parables, and said unto them in his doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6. But when the sun was up, it was scorched; and because it had no root, it withered away.

7. And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9. And he said unto them, He that hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parable.

14. The sower soweth the word.

15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are sown among thorns; such as hear the word,

19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21. And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22. For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

26. And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28. For the earth bringeth forth fruit of herself; first the blade, then the ear; after that, the full corn in the ear.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

CHAPTER 6

1. And he went out from thence, and came into his own country; and his disciples follow him.

2. And when the sabbath day was come, he began to teach in the synagogue; and many, hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6. And he marvelled because of their unbelief. And he went round about the villages, teaching.

7. And he called unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits:

8. And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse.

9. But be shod with sandals; and not put on two coats.

12. And they went out, and preached that men should repent.

CHAPTER 7

14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15. There is nothing from without a man that, entering into him, can defile him: but the things which come out of him, those are they that defile the man.

CHAPTER 8

31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32. And he spake that saying openly, And Peter took him, and began to rebuke him.

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul?

38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

CHAPTER 9

36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

CHAPTER 10

6. But from the beginning of the creation God made them male and female.

7. For this cause shall a man leave his father and mother, and cleave to his wife;

8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? There is none good, but one, that is, God.

19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20. And he answered and said unto him, Master, all these have I observed from my youth.

21. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22. And he was sad at that saying, and went away grieved; for he had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And they were astonished out of measure, saying among themselves, Who then can be saved?

27. And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28. Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's.

30. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31. But many that are first shall be last; and the last first.

42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44. And whosoever of you will be the chiefest, shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

CHAPTER 11

22. And Jesus, answering, saith unto them, Have faith in God.

23. For verily, I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

CHAPTER 12

1. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3. And they caught him, and beat him, and sent him away empty.

4. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5. And again he sent another; and him they killed, and many others; beating some, and killing some.

6. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8. And they took him, and killed him, and cast him out of the vineyard.

9. What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11. This was the Lord's doing, and it is marvellous in our eyes?

12. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

CHAPTER 14

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

23. And he took the cup; and when he had given thanks, he gave it to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

38. Watch ye, and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

CHAPTER 16

15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

17. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Luke

CHAPTER 1

46. And Mary said, My soul doth magnify the Lord,

47. And my spirit hath rejoiced in God my Saviour.

48. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49. For he that is mighty hath done to me great things; and holy is his name.

50. And his mercy is on them that fear him, from generation to generation.

51. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52. He hath put down the mighty from their seats, and exalted them of low degree.

53. He hath filled the hungry with good things, and the rich he hath sent empty away.

54. He hath holpen his servant Israel, in remembrance of his mercy;

55. As he spake to our fathers, to Abraham, and to his seed for ever.

CHAPTER 2

1. And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2. (And this taxing was first made when Cyrenius was governor of Syria.)

3. And all went to be taxed, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David).

5. To be taxed with Mary his espoused wife, being great with child.

6. And so it was, that, while they were there, the days were accomplished that she should be delivered.

7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, the angel of the Lord came

upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host, praising God, saying,

14. Glory to God in the highest, and on earth peace, good will toward men.

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17. And when they had seen it, they made known abroad the saying which was told them concerning this child.

CHAPTER 6

31. And as ye would that men should do to you, do ye also unto them likewise.

32. For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.

36. Be ye therefore merciful, as your Father also is merciful.

CHAPTER 9

24. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

53. And they did not receive him, because his face was as though he would go to Jerusalem.

54. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER 10

1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I beheld Satan as lightning fall from heaven.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22. And things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him, that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

CHAPTER 11

42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God:

these ought ye to have done, and not to leave the other undone.

43. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

CHAPTER 12

4. And I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do.

5. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7. But even the very hairs of your head are numbered. Fear not therefore: ye are of more value than many sparrows.

8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9. But he that denieth me before men shall be denied before the angels of God.

10. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11. And when they bring you into the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, Thou fool! this night thy soul shall be required of thee:

then whose shall those things be, which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

29. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31. But rather seek ye the kingdom of God; and all these things shall be added unto you.

32. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

33. Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treasure is, there will your heart be also.

54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55. And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.

56. Ye hypocrites! ye can discern the face of the sky, and of the earth: but how is it that ye do not discern this time?

57. Yea, and why even of yourselves judge ye not what is right?

CHAPTER 15

1. Then drew near unto him all the publicans and sinners for to hear him.

2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake this parable unto them saying,

4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders rejoicing.

6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8. Either what woman having ten pieces of silver, if she lose one piece, doth not

light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry.

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

CHAPTER 18

9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others;

10. Two men went up into the temple to

pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican:

12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

CHAPTER 19

35. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36. And as he went, they spread their clothes in the way.

37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38. Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

39. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40. And he answered, and said unto them, I tell you, that, if these should hold their peace, the stones would immediately cry out.

CHAPTER 20

20. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22. Is it lawful for us to give tribute unto Caesar, or no?

23. But he perceived their craftiness, and said unto them, Why tempt ye me?

24. Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

25. And he said unto them, Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's.

26. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

CHAPTER 22

25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

39. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed.

42. Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43. And there appeared an angel unto him from heaven, strengthening him.

44. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

CHAPTER 24

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures.

46. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50. And he led them out as far as to Beth-

any, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, praising and blessing God. Amen.

John

CHAPTER 1

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him; and without him was not any thing made that was made.

4. In him was life; and the life was the light of men.

5. And the light shineth in darkness; and the darkness comprehended it not.

6. There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, which lighteth every man that cometh into the world.

10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16. And of his fulness have all we received, and grace for grace.

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31. And I knew him not: but that he should be made manifest, to Israel, therefore am I come baptizing with water.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34. And I saw, and bare record that this is the Son of God.

35. Again the next day after John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master,) where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43. The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER 3

1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

CHAPTER 4

6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

23. But the hour cometh, and now is, when the true worshippers shall worship the

Father in spirit and in truth: for the Father seeketh such to worship him.

24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

CHAPTER 5

39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

CHAPTER 6

37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48. I am that bread of life.

49. Your fathers did eat manna in the wilderness, and are dead.

50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

59. These things said he in the synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

66. From that time many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69. And we believe and are sure that thou art that Christ, the Son of the living God.

CHAPTER 7

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

CHAPTER 8

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

CHAPTER 9

4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

CHAPTER 10

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

CHAPTER 11

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me shall never die. Believest thou this?

26. And whosoever liveth and believeth in me shall never die. Believest thou this?

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

32. Then when Mary was come where Jesus was, and saw him, she fell down at

his feet, saying unto him, Lord if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold, how he loved him!

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father I thank thee that thou hast heard me.

42. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

CHAPTER 12

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto me.

33. This he said, signifying what death he should die.

CHAPTER 13

12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master and Lord: and ye say well; for so I am.

14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

CHAPTER 14

1. Let not your heart be troubled: ye believe in God, believe also in me.

2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4. And whither I go ye know, and the way ye know.

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord shew us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being yet present with you.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

CHAPTER 15

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12. This is my commandment, That ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

CHAPTER 16

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

CHAPTER 17

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5. And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one; as thou, Father, art in me, and I in thee, that they

also may be one in us: that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER 18

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? and when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

CHAPTER 20

19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.

CHAPTER 21

15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Acts

CHAPTER 2

14. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

21. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.

22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did, by him, in the midst of you, as ye yourselves also know:

23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24. Whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it.

25. For David speaketh concerning him, I foresaw the Lord always before my face: for he is on my right hand, that I should not be moved:

26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32. This Jesus hath God raised up, whereof we all are witnesses.

33. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

CHAPTER 7

1. Then said the high priest, Are these things so?

2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared

unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran,

3. And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10. And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12. But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15. So Jacob went down into Egypt, and died, he, and our fathers,

16. And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18. Till another king arose, which knew not Joseph.

19. The same dealt subtilly with our kindred, and evil entreated our fathers, so that

they cast out their young children, to the end they might not live.

20. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

51. Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53. Who have received the law by the disposition of angels, and have not kept it.

54. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit!

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER 17

11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

16. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babler say?

other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

22. Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, *To the unknown God*. Whom therefore ye ignorantly worship, him declare I unto you.

24. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26. And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

CHAPTER 19

21. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23. And the same time there arose no small stir about that way.

24. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians!

CHAPTER 26

1. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2. I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3. Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee.

6. And now I stand and am judged for the hope of the promise made of God unto our fathers:

7. Unto which promise our twelve tribes, instantly serving God day and night, hope

to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8. Why should it be thought a thing incredible with you, that God should raise the dead?

9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12. Whereupon as I went to Damascus, with authority and commission from the chief priests,

13. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21. For these causes the Jews caught me in the temple, and went about to kill me.

22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23. That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Romans

CHAPTER 1

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek.

17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

CHAPTER 6

23. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

CHAPTER 8

1. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6. For to be carnally minded is death; but to be spiritually minded is life and peace:

7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

8. So then they that are in the flesh cannot please God.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;

21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors, through him that loved us.

38. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER 10

11. For the scripture saith, Whosoever believeth on him shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13. For whosoever shall call upon the name of the Lord shall be saved.

14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17. So then faith cometh by hearing and hearing by the word of God.

CHAPTER 12

9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11. Not slothful in business; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13. Distributing to the necessity of saints; given to hospitality.

14. Bless them which persecute you: bless, and curse not.

15. Rejoice with them that do rejoice, and weep with them that weep.

16. Be of the same mind one toward another. Mind not high things, but condescend

to men of low estate. Be not wise in your own conceits.

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

CHAPTER 13

7. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

11. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.

12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

CHAPTER 14

7. For none of us liveth to himself, and no man dieth to himself.

8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12. So then every one of us shall give account of himself to God.

13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

17. For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.

19. Let us therefore follow after the things which make for peace, and things where-with one may edify another.

I Corinthians

CHAPTER 3

5. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6. I have planted, Apollos watered; but God gave the increase.

7. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

9. For we are labourers together with God: ye are God's husbandry, ye are God's building.

16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.

17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19. For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness.

20. And again, The Lord knoweth the thoughts of the wise, that they are vain.

21. Therefore let no man glory in men: for all things are yours;

22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours.

23. And ye are Christ's; and Christ is God's.

CHAPTER 8

1. Now as touching things offered unto idols, we know that we all have knowledge.

Knowledge puffeth up, but charity edifieth.

2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3. But if any man love God, the same is known of him.

4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7. Howbeit there is not in every man that knowledge: for some, with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11. And through thy knowledge shall the weak brother perish, for whom Christ died?

12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER 9

7. Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8. Say I these things as a man? or saith not the law the same also?

9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10. Or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

24. Know ye not that they which run in a race run all, but one receiveth the prize? so run, that ye may obtain.

25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER 10

11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12. Wherefore let him that thinketh he standeth take heed lest he fall.

13. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

CHAPTER 12

14. For the body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17. If the whole body were an eye, where were the hearing, where were the smelling?

18. But now hath God set the members every one of them in the body, as it hath pleased him.

19. And if they were all one member, where were the body?

20. But now are they many members, yet but one body.

21. And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

26. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

31. But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER 13

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAPTER 15

32. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for tomorrow we die.

33. Be not deceived: evil communications corrupt good manners.

34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35. But some man will say, How are the dead raised up? and with what body do they come?

36. Thou fool! that which thou sowest is not quickened, except it die:

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38. But God giveth it a body as it hath pleased him, and to every seed his own body.

39. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43. It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power:

44. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45. And so it is written. The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. The first man is of the earth, earthy: the second man is the Lord from heaven.

48. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed.

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be

brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy sting? O grave, where is thy victory?

56. The sting of death is sin; and the strength of sin is the law.

57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

II Corinthians

CHAPTER 4

8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9. Persecuted, but not forsaken; cast down, but not destroyed.

10. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

CHAPTER 5

1. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3. If so be that being clothed we shall not be found naked.

4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7. (For we walk by faith, not by sight:)

8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9. Wherefore we labour, that, whether present or absent, we may be accepted of him.

10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Galatians

CHAPTER 4

1. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and governors until the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world:

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

5. To redeem them that were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

CHAPTER 5

1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18. But if ye be led of the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. And they that are Christ's have crucified the flesh with the affections and lusts.

25. If we live in the Spirit, let us also walk in the Spirit.

CHAPTER 6

2. Bear ye one another's burdens, and so fulfil the law of Christ.

3. For if a man think himself to be some-

thing, when he is nothing, he deceiveth himself.

4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5. For every man shall bear his own burden.

6. Let him that is taught in the word communicate unto him that teacheth in all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.

8. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9. And let us not be weary in well doing; for in due season we shall reap, if we faint not.

10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Ephesians

CHAPTER 2

1. And you hath he quickened, who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;)

6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus;

18. For through him we both have access by one Spirit unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21. In whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22. In whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER 4

1. Therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2. With all lowliness and meekness, with longsuffering, forbearing one another in love; 3. Endeavouring to keep the unity of the Spirit in the bond of peace.

4. There is one body, and one Spirit, even as ye are called in one hope of your calling;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who is above all, and through all, and in you all.

7. But unto every one of us is given grace according to the measure of the gift of Christ.

8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive;

15. But, speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26. Be ye angry, and sin not; let not the sun go down upon your wrath:

27. Neither give place to the devil.

28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER 5

15. See then that ye walk circumspectly, not as fools, but as wise,

16. Redeeming the time, because the days are evil.

17. Wherefore be ye not unwise, but understanding what the will of the Lord is.

CHAPTER 6

1. Children, obey your parents in the Lord: for this is right.

2. Honour thy father and mother, which is the first commandment with promise,

3. That it may be well with thee, and thou mayest live long on the earth.

11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15. And your feet shod with the preparation of the gospel of peace;

16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Philippians

CHAPTER 1

20. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death.

21. For to me to live is Christ, and to die is gain.

22. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24. Nevertheless to abide in the flesh is more needful for you.

CHAPTER 2

2. Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

3. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4. Look not every man on his own things, but every man also on the things of others.

14. Do all things without murmurings and disputings;

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

CHAPTER 3

7. But what things were gain to me, those I counted loss for Christ.

8. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11. If by any means I might attain unto the resurrection of the dead.

12. Not as though I had already attained, either were already perfect: but I follow

after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14. I press toward the mark for the prize of the high calling of God in Christ Jesus

CHAPTER 4

4. Rejoice in the Lord alway: and again I say, rejoice.

5. Let your moderation be known unto all men. The Lord is at hand.

6. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

8. Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

13. I can do all things through Christ which strengtheneth me.

Colossians

CHAPTER 3

2. Set your affection on things above, not on things on the earth.

8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9. Lie not one to another, seeing that ye have put off the old man with his deeds;

10. And have put on the new man, which is renewed in knowledge after the image of him that created him:

14. And above all these things put on charity, which is the bond of perfectness.

15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

23. And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

24. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

I Thessalonians

CHAPTER 4

13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

CHAPTER 5

6. Therefore let us not sleep, as do others; but let us watch and be sober.

7. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

11. Wherefore comfort yourselves together, and edify one another, even as also ye do.

12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13. And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16. Rejoice evermore.

17. Pray without ceasing.

20. Despise not prophesyings.

21. Prove all things; hold fast that which is good.

22. Abstain from all appearance of evil.

I Timothy

CHAPTER 4

8. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

CHAPTER 6

6. But godliness with contentment is great gain.

7. For we brought nothing into this world, and it is certain we can carry nothing out.

8. And having food and raiment, let us be therewith content.

9. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

II Timothy

CHAPTER 3

12. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14. But continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them;

15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17. That the man of God may be perfect, thoroughly furnished unto all good works.

Hebrews

CHAPTER 4

12. For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15. For we have not an high priest which cannot be touched with the feeling of our

infirmities; but was in all points tempted like as we are, yet without sin.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER 11

1. Now faith is the substance of things hoped for, the evidence of things not seen.

2. For by it the elders obtained a good report.

3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.

5. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for a city which hath foundations, whose builder and maker is God.

11. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14. For they that say such things, declare plainly that they seek a country.

15. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned:

16. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

17. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten son,

18. Of whom it was said, That in Isaac shall thy seed be called:

19. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20. By faith Isaac blessed Jacob and Esau concerning things to come.

21. By faith Jacob, when he was a dying, blessed both the sons of Joseph: and worshipped, leaning upon the top of his staff.

22. By faith Joseph when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29. By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do, were drowned.

30. By faith the walls of Jericho fell down, after they were compassed about seven days.

31. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae;

of David also, and Samuel, and of the prophets;

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36. And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment:

37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38. (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39. And these all, having obtained a good report through faith, received not the promise:

40. God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER 12

1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

2. Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4. Ye have not yet resisted unto blood, striving against sin.

5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

12. Wherefore lift up the hands which hang down, and the feeble knees;

13. And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14. Follow peace with all men, and holiness, without which no man shall see the Lord;

18. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

CHAPTER 13

1. Let brotherly love continue.

2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

14. For here have we no continuing city, but we seek one to come.

16. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

James

CHAPTER 1

2. My brethren, count it all joy when ye fall into divers temptations;

3. Knowing this, that the trying of your faith worketh patience.

12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14. But every man is tempted, when he is drawn away of his own lust and enticed.

15. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAPTER 2

1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect to him that wear-eth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4. Are ye not then partial in yourselves, and are become judges of evil thoughts?

5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7. Do not they blaspheme that worthy name by the which ye are called?

8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11. For he that said, Do not commit adultery, and also, Do not kill. Now if thou

commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12. So speak ye, and so do, as they that shall be judged by the law of liberty.

13. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15. If a brother or sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.

19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20. But wilt thou know, O vain man, that faith without works is dead?

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24. Ye see then how that by works a man is justified, and not by faith only.

26. For as the body without the spirit is dead, so faith without works is dead also.

CHAPTER 3

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11. Doth a fountain send forth at the same place sweet water and bitter?

12. Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

CHAPTER 4

1. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10. Humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

CHAPTER 5

1. Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

2. Your riches are corrupted, and your garments are moth-eaten.

3. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6. Ye have condemned and killed the just; and he doth not resist you.

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19. Brethren, if any of you do err from the truth, and one convert him;

20. Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

I Peter

CHAPTER 3

15. But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing.

CHAPTER 4

8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9. Use hospitality one to another, without grudging.

10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

12. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

17. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19. Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

II Peter

CHAPTER 1

5. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6. And to knowledge temperance; and to temperance patience; and to patience godliness;

7. And to godliness brotherly kindness; and to brotherly kindness charity.

I John

CHAPTER 1

5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7. But if we walk in the light, as he is the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER 2

7. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye had from the beginning.

8. Again, a new commandment I write unto you; which thing is true in him and in you, because the darkness is past, and the true light now shineth.

9. He that saith he is in the light, and hateth his brother, is in darkness even until now.

10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11. But he that hateth his brother is in darkness, and walketh in darkness, and and knoweth not whither he goeth, because that darkness hath blinded his eyes.

CHAPTER 3

1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

CHAPTER 4

8. He that loveth not knoweth not God; for God is love.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11. Beloved, if God so loved us, we ought also to love one another.

12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14. And we have seen, and do testify, that the Father sent the Son to be the Savior of the world.

15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

18. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

19. We love him, because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21. And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER 5

1. Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat loveth him also that is begotten of him.

2. By this we know that we love the children of God, when we love God, and keep his commandments.

3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

5. Who is he that overcometh the world, but he that believeth that Jesus is the son of God?

6. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

Revelation

CHAPTER 2

7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

28. And I will give him the morning star.

CHAPTER 3

5. He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

12. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

CHAPTER 4

1. After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER 5

1. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four beasts and four and twenty elders fell

down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER 7

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in

his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER 19

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come; and his wife hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

CHAPTER 20

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

CHAPTER 21

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

CHAPTER 22

1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

AN APPEAL TO REASON AND SENTIMENT

CONCLUSION

IT is generally admitted that the natural resources and the productivity of our soil under normal climatic conditions are such that the United States, under her present industrial development, could adequately sustain a population of five hundred million people, or one-fourth of the world's population, and that we could, with reasonable co-operation, be exceedingly prosperous with double our present population.

However, with only about 125,000,000 people we have over ten million able-bodied men unemployed and a total of over twenty-five million in need of public relief.

We are annually expending about two and a half billion dollars on education, giving instruction during nine months of the year to about thirty million pupils and students, and that we have about 250,000 ministers of the Gospel and expend several hundred million dollars a year in the maintenance of church and missionary work.

Nevertheless, we must admit that there are more murders, kidnappings and racketeering in our country, in proportion to population, than in any other civilized country.

We have more wealth than that of the next four wealthiest nations put together. Still, there are several millions of our citizens scheming and planning to modify or to overthrow our capitalistic system, while most of our well-to-do and wealthy people are lying awake nights figuring out means and methods as to how to retain their grip on the financial wealth and the natural resources of our country.

As a consequence, we naturally feel that there is something wrong; but what is the remedy?

Multitudinous reforms are proposed, such as "Share the Wealth" programs; pension plans; production for use proposals; social credit plans; and numerous others.

But, what if any one of them were adopted, what assurance would we have that there would be any substantial improvement? Would-be reformers generally make the mistake of believing that if their pet plan were put into practice, people would all of a sudden become virtuous and well-nigh perfect in behavior. As a matter of cold fact, there is no good reason for any such belief. Man progresses very slowly, not only morally, but also intellectually, socially and politically.

Most of us, after some study and reflection on our various problems, will agree that there is something wrong with us not only morally, but also socially, intellectually, economically and politically; and that mainly because we are, as a people, spiritually asleep, if not altogether dead. Under such conditions should we not be willing to seek aid wherever it can be found, even if it should be from quarters that we have, of late, belittled and even despised?

We, Americans, in spite of repeated hardships and tribulations, were a happy and prosperous people for several generations subsequently to the establishment of our Republic, but we have turned our backs to the very fundamental principles on which our government and our free institutions were built, and which made us happy, progressive and prosperous to such an extent that the entire world began to emulate us. As an outward recognition of such a feeling one European nation caused to be constructed at the entrance of New York harbor, the "Statue of Liberty," with the inscription, "Liberty Enlightening the World." Where is now the nation that will pay us such homage?

Maybe we are now willing to ponder such truths as, "Seek ye first the Kingdom of Heaven and all these things will be added unto you"; "Where there is no vision the people perish; but he that keepeth the law, happy is he"; and "A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent"? Yes, we may even be ready to comprehend and appreciate the wisdom of the prayer, "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me," and the terse statement of Micah, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Is it not likely that we have forgotten that the greatest and dearest things in life are based on sentiment, namely, our faith, our hope, and our love? Our reliance on reason alone has led us into vanity and greed, which are the most deadly enemies of our spiritual life. Of course, we should make use of all our intellectual powers, and we should always use them as intelligently as possible, but we should also bear in mind that things spiritual and eternal can not be treated as things that are but material and temporal, and that God's divine plan, which is infinite, is hard to understand by man's mind, which is finite. Hence, the worshipper of God, Jehovah, believes in Spiritual growth and immortality through the faith that on earth he will see, experience and understand truth and love but in part and dimly; but,

in his future life, he will understand more fully and clearly as truth and love will be more fully revealed to him.

In our recent struggle for material things, power and pleasure, we have lost a true conception of the fundamentals, not only of life but of our institutions and our government as well. We may be likened to a drowning man reaching out in utter desperation for any tiny board, plank or twig to cling to, hoping thereby to be able to float to a place of safety. Millions are today led astray by irrational economic and social doctrines promulgated by demagogues, who are always with us in times of depression and unrest, because their followers have lost the power to do their own thinking. These very people have likely frequently prided themselves, and maybe are still priding themselves, on relying on reason alone, instead of reason plus God.

A spiritual minded man with firm faith in God can always make use of his reason to the best advantage, because he makes use of it as far as it can possibly go, then he looks to God for help for whom he has the adoration that is expressed in the nineteenth Psalm. On the other hand, a man who has but little use for spiritual things and relies on reason alone, frequently becomes quite irrational, upset, and much disturbed, especially when he meets problems in life that he cannot explain or fathom, because they are outside and beyond the realm of reason.

We are today very much like the Athenians in the time of the Apostle Paul. "They spent their time in nothing else, but either to tell or to hear some new thing." They were evidently looking for new social orders and New Deals also in those days.

The record tells us in Acts 17:22-29:

"Then Paul stood in the midst of Mars' Hill and said, 'Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, *To The Unknown God*. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

“For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

“Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.”

Have we not also been superstitious and worshipped some “Unknown God like unto gold, or silver, or stone, graven by art and man’s devices”?

Let us from this day on again serve and worship the God that Paul preached and rise up and build on the same foundation our fore-fathers built, namely, the Bible, the Home and the Townmeeting.

Any person who belittles the religion of the Bible, let him read and study a chapter a day from it for a few weeks, and then after a fair trial decide for himself whether or not he believes that he, as a human being, endowed both with reason and sentiment, is not daily in need of spiritual food for his soul as much as he is daily in need of bread for his physical body. We would suggest as a varied diet of reading that the following 35 chapters be used as the daily texts for the first five weeks, as a trial:

Genesis 1, 28;	Ecclesiastes 12;	Acts 7, 17;
Exodus 20;	Isaiah 1, 11, 53, 55;	Romans 8;
Deuteronomy 11;	Daniel 5;	1 Corinthians 13, 15;
Job 38;	Matthew 5, 6, 7, 22;	Hebrews 11;
Psalms 1, 19, 23, 90, 103;	Mark 10;	1 John 3;
Proverbs 4;	Luke 10, 15;	Ephesians 2.
	John 1, 11, 14;	

It is impossible for us to solve our various economic, social and political problems without being firmly grounded in certain fundamental principles that govern them. If our fundamentals are right the details can safely be worked out by trial and error.

How long will a nation of 120,000,000 literate people, capable of reason, of whom 110,000,000 are at least nominal Christians of some sort, allow themselves to remain blinded to the importance of the Bible, the Home and the Townmeeting, in bringing us happiness, prosperity and good government?

People of today, like the people in Old Athens, are naturally bound to have some form of religious worship. If we believe in our form of government and our institutions, it is but natural that we should believe in the religion that has produced them.

As we grew in material wealth, we became less and less spiritual.

The religion of our fathers became old-fashioned. We forgot that the most important things in life are spiritual, not material. We forgot that no human being can be truly happy without faith, hope, and love. Riches, fame, and pleasure are transitory, because they are material, while faith, hope and love are eternal, because they are spiritual. The time has come when we must turn to things spiritual, if we are to progress toward higher culture and better morals. We may try as much as we please to fight crime, vice and poverty, we shall never succeed in our battles, unless we become spiritually minded and dedicate ourselves, as a people, to love, sacrifice and service. Truly, has it been said, "Life is to give, not to take."

As to spirituality and good morals, what have we that we have not received from God's Book, the Bible? From where did we obtain then Ten Commandments, the basic principles of our laws? The Lord's Prayer? God's Law of Love, and the Golden Rule? Shall we today in Christian America, deny millions of our children an intimate acquaintance with the Book that has given us the best philosophy of life and the only true key to happiness?

If the Bible were read and studied in every American home and school, would crime, vice and poverty be on an increase in our country? Would there be any serious conflict between capital and labor?

One need not be a prophet to say that American Democracy cannot last very long without an earnest attempt on the part of our people to practice real Christianity. No plan or system which leaves it out can possibly succeed. To repeat, Christ said, "Seek ye first the kingdom of heaven, and all these things will be added unto you." In proof thereof, we shall find that, if the Bible becomes re-introduced into our American family life, we shall have but little difficulty in making proper provisions for the establishment of happy and independent family homes and in the perpetuation of democracy through the organization of every local election precinct, in the interest of adult education and good government.

It is likely that 95% of the people of America, at least nominally, believe in God. When in sorrow, distress or bereavement, at least that many call upon the God of the Bible for help. Why, then, should we let 5% of atheists and agnostics keep us from giving the blessings of the knowledge of the Kingdom of God to all of our children who will be the citizens and rulers of our country in the coming generation?

It is likely that 90% of our people believe in Christ as the Son of

Man and the Son of God and in His teachings as the only hope for "peace on earth and good will among men." Why then should we let 10% of non-Christians prevent us from building our legal, economic, and social structures on Christ's law of love, sacrifice and service? Why should we be ashamed of a whole-hearted acceptance of the religion that gives us faith, hope and love? In the turmoil and chaos in which we now find ourselves, there is no way out except through the light that the Creator of the universe can give us.

This is not a new American doctrine. Our government and our institutions are founded on the Bible, particularly on the teachings of Christ, not on any certain sectarianism, but on the plain truths of the Bible, which are understandable to every earnest soul, seeking the truth. This is American religious freedom—the right to worship God according to the dictates of one's own conscience. The God, Creator and Divine Providence referred to by our founding fathers is God Jehovah of the Bible that Paul preached, and not the "unknown God," to whom the people of Old Athens had erected an altar.

Is this religious fanaticism? Let us see. To prove our contention we shall quote America's four greatest statesmen.

At the Constitutional Convention on June 28, 1787, Benjamin Franklin, addressing George Washington, who presided, said:

"I have lived, Sir, a long time, and the longer I live the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice is it probable that an empire can rise without His aid? We have been assured, Sir, in the sacred writings, that 'except the Lord build the House they labour in vain who build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better, than the Builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human wisdom and leave it to chance, war and conquest.

"I therefore beg leave to move—that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

In 1783, when George Washington resigned from his command of the army of the Revolution, he said to Congress: "I consider it as an indispensable duty to close this last solemn act of my official life, by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to His holy keeping." In his memorable Farewell Address, he expressed the belief that religion is indispensable to good government, and that morality cannot be maintained without religion.

Thomas Jefferson in his immortal Declaration of Independence stated that "men are endowed, by their Creator, with certain unalienable rights; that among these are life, liberty and the pursuit of happiness," and in closing he stated, "With a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

Like the other great prophets of our people, Abraham Lincoln believed that a republican form of government could not be maintained, prosper and be perpetuated, except under God's care and guidance, and he further believed, as we may infer from his Gettysburg speech, that this nation could not have a new birth of freedom except under God.

Man is by nature a religious being. If he does not have the God of Abraham, Isaac, and Jacob to worship, he will nevertheless, find something to worship, be it a graven image, a saint or a golden calf. Let us worship the God of the Bible, in whom we live and move and have our being, who is Love, Truth, and Life, and who alone can truly satisfy the highest aspirations of our immortal souls and make America God's country, a model for all the other nations of the world.

We, Americans, of today are very anxious to have and receive the fruits of the Christian religion without practicing it. This is impossible. Institutions and governments are not self-functioning. They must be managed and operated by people. Hence, we must personally be consecrated to the very principles upon which our government and our institutions are founded.

Even God as represented in the Old Testament never favored government rule by kings. Read 1 Samuel 8. A king was given the people of Israel only because they insisted on it. They wanted to be like other nations.

Democracy and representative government gradually grew up from the Biblical idea as to the importance of the individual, his

personal responsibility and accountability to God, his Father in heaven. Heathen people have never practiced democracy in such a form. The so-called democracy of Old Greece permitted only a minor fraction of its people to rule; slaves and serfs were excluded. Our public schools, universal suffrage, and all that we hold most dear as lovers of human liberty are primarily based on the same fundamental Christian principle.

Reason, as well as sentiment, should also teach us that we are in need of a Spiritually minded, intelligent and independent electorate. There must be ample opportunity for the development of every individual, and there is also an absolute need of fellowship and co-operation among all of our citizens be they rich or poor, of low or of high degree.

For continued prosperity and happiness, all classes of our people must ever strive to act on the principle of, "Live and let live." Although we constitute a great nation, we are, nevertheless, mutually dependent on each other.

We wish to further emphasize the fact that in our economic and social plans, it becomes necessary to take people as they are, with all their faults and natural tendencies, and not deceive ourselves by thinking that, if certain new plans were adopted, be they economic or social, people would all of a sudden lose all their former faults and shortcomings and would, without any further difficulty, enter into a Utopian period of prosperity and happiness for all time to come. There is no basis for any such belief. Life has always been a struggle and always will be; but we can and should continually go forward, step by step, by trial and error, being ever mindful of past experiences.

There is no need for us to linger around for years, waiting for something to happen. When the Israelites grumbled and hesitated to cross the Red Sea and to march on toward the Promised Land, God, through Moses, said to them, "Go forward." Let us go forward and occupy the Promised Land, given to us as a home for ourselves and our children, not as an empire of exploitations, but as a democracy where every citizen may, in the fullest measure possible, enjoy the God-given rights of life, liberty and the pursuit of happiness.

Instead of wishing ourselves back to the "flesh pots" of greed and big business, or to waver on account of imaginary obstacles in our path of progress, let us, as a people, wake up, stand up and go forward. Let us not wait even for God to do something. God never brought about any forward movement among men without making use of man

as His instrumentality. We believe that this contention is Biblically orthodox. We should bear in mind, however, that only by daily searching the Scriptures may we be able to know God's will and His promises, which are "true and righteous altogether," and they should be our guide, individually and as a people.

We are at the cross roads. Shall we turn to God, or shall we turn to paganism? Some of the leaders in Germany are at present boasting of their belief in paganism and their renunciation of Christianity. We may, therefore, well ask, will anything like that soon happen in America?

The religion of the Bible has never failed and never will fail either an individual or a people, if given a fair trial. The trouble with many of the people of the so-called Christian nations of the world is that they either reject Christ or they still cling to much of the paganism that they had at the time they adopted Christianity. It may be said that all such people are very anxious to have and receive the fruits of Christianity without practicing it; because their vanity and their greed prevent them from assuming the cardinal Christian virtues of service and sacrifice.

Let us make a brief study of the fundamental principles upon which, under God, we may build our hope for a better day for our people and our country. Let us reason together on these matters in the light of our highest aspirations and our noblest sentiments.

As we believe that our representative democracy is the best form of government ever devised by man, under which his highest hopes and noblest aspirations may be attained to the fullest extent, we should do our utmost to preserve it as a government of, by, and for the people. In order to do so, we are convinced that we shall have to re-introduce the town meeting, or local election precinct organization, into our national life. This means that every election precinct in America must be organized for the promotion of adult education and good government. Our education should not end with our school days; our whole life should be devoted to study.

We can better afford to devote an evening a week in the interest of general enlightenment and in moral and spiritual progress than to pay annually a crime bill of \$13,000,000,000.00 and live in continual fear of impending destructive movements.

Why can not the parents of the community rub elbows with each other as well as their respective children, irrespective of financial and social standings? Unless this is done, there will always be class-strug-

gle and class-hatred, and without such fellowship we shall utterly fail as a people to attain either prosperity or happiness.

It helps but little to have merely a few of our people well informed. Practically everybody must become familiar with governmental affairs, if we are to make much, if any, progress as a people. This view should be acceptable to liberals and conservatives alike, because if the great majority of the people do not become enlightened politically, economically and socially, we shall always be unduly subjected to the evil influences of demagogues, as well as of selfish predatory interests.

We have repudiated the doctrine of the divine right of kings, and we have come to appreciate the wisdom contained in God's message to the Israelites through Samuel, the last of the Judges, as to what kings would do. We have consciously or unconsciously come to believe that the voice of the people is the voice of God; but how can the people know anything about Him about whom they have not heard? It is true that God speaks to us through the Bible; but over one-half of our children today are growing up to manhood without receiving much, if any, knowledge of the Bible. Is not this, under our plan of government, our greatest source of danger?

Let us not forget that our government and our institutions are founded on the Bible, especially on the teachings of Christ as therein recorded. It, therefore, follows that every American citizen should be well informed about its contents and should use it daily as a guide and handbook.

To make it convenient for everybody to obtain the necessary knowledge from this fountain of good citizenship, the government should furnish every youth of twelve years and over a book containing the most educational and soul-inspiring selections from both the Old and the New Testament, together with a brief history of the Jewish people, the Christian church and the growth and development of the American Republic. Prior to that age, the children should be furnished with suitable Bible texts and histories adapted to their age.

You may say, that would be unconstitutional? How can it be unconstitutional to give all of our children an opportunity to study the book which is responsible for the Constitution, including its Bill of Rights? No judge or court who has a clear understanding of the history and development of our form of government can consistently rule out the Bible from our schools. Nothing which primarily promotes the general welfare and is not specifically prohibited is unconstitutional.

The practice of Christianity and the reading of the Bible, upon which Christianity is based, is not prohibited; but the establishment of a particular denomination as a State church is forbidden and the teaching of Sectarianism is prohibited in all our public institutions.

We may well ask how long would there be religious liberty in America without the influences of the teachings of the Bible?

Our form of government with its free institutions can not possibly long endure in any country where Christianity is not practiced; and, from now on, it appears likely that Christianity will be persecuted in all countries where the government is not by the people, but by a dictator or soviet. For proof of this, look at Germany and Russia.

In short, we can come to no other conclusion than that the reading of the Bible by all our people is essential for the preservation of, not only our civil, but also our religious liberties.

This is not a departure from the policies of the founders of this Republic; because the Continental Congress on September 11, 1777, appropriated money for the importation of 20,000 Bibles for distribution among the colonies. America stands for religious freedom, but she has founded her government and her institutions on the eternal truths given by God to man in the Bible; and, if the time ever comes when America forgets or becomes ashamed of these truths, we shall no longer know the truth and we shall no longer be a free people.

America not only acknowledges the existence of God, but by strong implications she also recognizes the immortality of the human soul; because she recognizes the importance of the individual man and woman as specially endowed by the Creator with "Certain unalienable rights and that among these are life, liberty, and the pursuit of happiness." In order to have life and liberty there must be a continual search for truth, and the seeking of truth is but a search to find and know God, His works, and His love. In this pursuit alone can a human being find real happiness, which indicates that there is an eternal kinship between man's soul and his God. Our own individual experiences bear witness to the fact that when a man becomes imbued with the possibilities of the eternal growth of his soul in the search of truth and love, neither sickness, nor sorrow, nor tribulation, nor persecution, or even death, can prevent him from doing the right, as he sees it to be in accordance with God's will. The martyrs of every noble cause in history give us ample proof of this.

As the home is the unit and one of the three foundation stones of our government, we should make it as easy as possible for every

family not only to acquire a home, but to pay for it and to retain it. In order to bring this about, our government should furnish loans, at a low rate of interest, for the building or financing of a homestead to every family in need of one, both rural and urban; and such homesteads should be exempt from taxation up to a valuation of five thousand dollars (\$5,000.00). The home should be made comfortable and attractive, which is today possible through government aid and co-operation. If the present administration did nothing else than to assist through rural electrification and otherwise to bring about such conditions, it would be accredited with the greatest forward step in our nation's history.

The individual lives but a few years. The family lives on. Riches may take wings and fly away; but character, built by parental and filial love in the home, lives on. In order that the family may function properly it needs a home that must be owned in order to become its castle which it will love and for which it will struggle. It will necessarily follow that the family will be very much concerned about the government that protects it. It is not merely the baby in the mother's lap or on the father's knee and his parents who need a home; it is also the youth—the young man and the young woman need a guiding light that may keep them from going astray and cause them to abandon the paths of sin, degradation, and crime. With happy homes to return to or to inspire them, tens of thousands of young men and women would be saved annually from immorality and crime to higher ideals of life and to good citizenship.

Well-meaning Christians who contend that it is non-Biblical to try to improve economic and social conditions among people should make a careful study of the Book of Jonah. Even God's own prophet was angry, because God showed mercy to the people of Nineveh. Is not this incident given for our instruction? God is always merciful to the children of men whenever they show an honest disposition to repent, to cease to do evil and do good.

Christ said of Himself at the beginning of His ministry, that He was anointed "to preach the gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." During Christ's whole ministry on earth "He went about doing good."

Why should we as a Christian people by action or inaction allow such economic and social conditions to flourish, as become stumbling-

blocks to millions of God's children, our brothers and sisters, right here in America? What have we done? The voice of their blood crieth unto God from the hovels of poverty and shame, and from the dens of vice, crime, and degradation. Individually, have we no other answer to give than that of Cain, "Am I my brother's keeper?" If we do nothing to remedy such conditions, that, in fact, becomes our answer too. Service and sacrifice are needed to engender love among men, without which there can be no peace, prosperity and happiness in any community or in any nation.

That serious crimes are rampant and increasing and that there is much poverty, suffering and hunger among us in the midst of plenty should constitute sufficient proof that we are in need of a Spiritual awakening. After being fed up on the husks of the world and having come to grief, let us come to ourselves again, rise up and go home to our Father. Let us cease making a bleat and wailing Babylon of our "Promised Land flowing with milk and honey"!

As a people we ought to have learned by this time that morality can not be instilled into our hearts by the mere study of science or by any ingenuity of man. Our Great Teacher alone, who is Love, can show us the way, for He is "The way, the truth and the life."

Try as we may, we can not eliminate God. Try as we may we can not progress as a people, unless we resolve to "rise up and build" on the same foundation on which our fathers built. We shall then, rich or poor, wise or humble, of high or low degree, employer or employee, become attuned to a saner and nobler philosophy of life which may give us sufficient wisdom to cry out to God from the innermost recesses of our hearts, "Remove from us vanity and lies. Give us neither poverty nor riches; feed me with food convenient for me."

For any civilization to grow and survive we believe that it must be permeated with a belief in the immortality of the human soul, its accountability to God and the ultimate victory of right and truth over wrong and falsehood. We further believe that it should be the special mission of America to carry aloft the torch of such a civilization until it has encompassed the entire earth, when the dream of a brotherhood of nations shall have become a reality.

This is a time when we need to keep our minds as free as possible of petty prejudices and selfishness and make use of all the talents that we may be endowed with to solve the various problems that confront us. To be true Americans we must always stand for growth and

progress and, if we will but co-operate to bring about an intelligent, an independent, and a spiritually minded electorate, we need not have any fears as to the future.

This is no time for either discouragement or despair. God and His laws of nature can always be relied upon. It is but for us to act as men and women with living souls, to whom God has given the breath of life, and to whom He has also given everything in the earth, on the earth and above the earth as a laboratory for the enjoyment of "life, liberty, and the pursuit of happiness"—the true aim of which is not to attain fame, pleasure or riches, but to discover the truth. Only when we are willing to conform our lives to this eternal plan is it possible for us to love our God and our neighbor.

Let us all, therefore, as loyal American citizens, co-operate in making the Bible, the Home and the Town Meeting real, living things in our national life. If we do, we need not then worry very much about the details. The solution of the various economic, social and political problems that may confront us from time to time will then be gradually solved through experiments, through repeated trials and errors, being ever mindful of the lessons learned from past experiences.

In building America, our aim must be to bring about such economic, social and political conditions under which every American may have his daily bread, convenient for his need; and may in addition have the "word of God," in order that he "may have life and have it more abundantly," and that America may henceforth go forward.

Are you willing to co-operate in a nation-wide educational and spiritual movement, based upon the above named fundamental principles? If so, will you begin by interesting the people of your own local election precinct in the plan which has as its aim to make every person in America, of voting age, an active co-worker for a spiritually minded, intelligent, and independent electorate, which will be ever diligent in its warfare against vice, crime and poverty, and will forever dedicate itself to the truths: "That all men are created equal; that they are endowed by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness"?

For the support of our program, "with a firm reliance on the protection of Divine Providence," let us, as did the signers of the Declaration of Independence, "mutually pledge to each other our lives, our fortunes and our sacred honor."

GOD'S LAW OF LOVE

(Dedicated to the men and women who are giving
their lives to building America)

Our fathers' God, in mercy, lead
Thy people back within Thy fold.
With bread of life our souls Thou feed,
As promised us from days of old.

Thou gave us land with wealth untold.
We went astray, we paid the toll.
We bought and sold, we worshipped gold,
With little thought of heart or soul.

Today, but slaves we are of greed,
With burdens that are hard to bear.
It is not bread alone we need,
But freedom's noblest hopes to share.

Our fathers' God, reject us not.
Thy law of love we now can see.
My neighbor will not be forgot,
If true, "My Country, 'Tis of Thee."

Through travail of soul, we reach our goal;
Who heaven will share his cross must bear.
Such is Thy law divine, forsooth,
For hungering souls, in search of truth.

God give us faith and hope and love,
That we may serve and build and pray,
That life on earth, like that above,
May grow in wisdom day by day.

Let "God's Good Book" from now on be
Our household friend and public guide,
That truth may reign and falsehood flee,
And freedom's torch with us abide.

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THE END

